



## BILLY SUNDAY AT NASHVILLE

The Billy Sunday meetings in Nashville closed December 21, with what sum of visible results we do not know, but evidently after one of the most thorough-going evangelistic efforts which was ever made in the city. Billy Sunday is without doubt one of the greatest preachers on the continent. He may be compared with the prophets of the olden times who were not shut up within temple walls nor limited by clerical customs or priestly functions, but who got their commission and message direct from God and carried it directly and immediately to the people. Billy is a prophet. He cries aloud and spares not. Sin in all its hideous colors and direful nature is uncovered with the sweep of his scathing lancets, and the Christ is uplifted as the sinner's only but sure hope. With him both sin and righteousness are strictly positive. He is not a pussy-footed. He carries no soft pedal to assuage the voices of his thunders against all unrighteousness. His style is unique, personal and inimitable. His message is always the pure word of God flowing as a torrent down through rugged mountains, with such crudities of expression as fit into the jams and abutments within its banks. May he live long to honor the Lord Christ, and to be an apostle of sound doctrine in a day of so much doubt and compromise!—Baptist and Reflector.

## A GREAT CHRISTMAS GIFT

Commercial Appeal

A wonderful Christmas story comes out of Louisville, Ky., concerning a gift that has flooded the lives of two little girls with light. One of the girls is 13 years old, the other 14, both blind from birth.

Sight was the Christmas gift each received. Is there a Santa Claus? Ask either of these girls.

The greatest gift that could be bestowed upon the blind is sight. A person with perfect vision might shut his eyes and keep them closed to the beauties of nature for hours, and then he would have only a faint conception of what blindness means. Only the blind can fully appreciate the blessing of sight.

We doubt if in all Christendom there was a heart filled with more joy on Christmas Day than contained in the hearts of those little girls who were successfully operated on in the Kentucky School for the Blind.

Maybe skeptics will contend that Christianity had nothing to do with the restoration of sight to the girls who had lived in total darkness for more than 13 years.

But if it were not for the religious beliefs of men and women there would be no schools for the blind, no hospitals, no havens for the afflicted, no skilled surgeons and men of medicine who today do those things that would have been called miracles 2,000 years ago.

We send missionaries into pagan lands to preach the gospel, and with them we send physicians to bind up wounds and heal the sick. The preacher and the physician go hand in hand.

We build and maintain great religious, charitable and educational institutions at home and abroad. We establish laboratories and medical schools, and out of them come scientists who spend their lives in the search for truth, and, having found it, do things that a quarter of a century ago were thought impossible.

Because of this the two little blind girl inmates of the Kentucky institution are no longer shut out from the glories of the world. And the restoration of sight to those girls inspires hope in the hearts of hundreds of others similarly afflicted, and hope itself, even though long deferred, maketh a glad heart.

Every Christmas Day that dawns on the earth brings to humanity gifts greater than ever bestowed in the years that are passed.

## WHY THE SOUTHERN BAPTIST CONVENTION SHOULD MAKE A DOCTRINAL STATEMENT

By C. P. Stealey  
Editor Baptist Messenger

Let me hasten to say that such a proposal is not an innovation. The Convention has already made several Declarations within the past few years. In an article written by Dr. Love at my request he says: "I have been reflecting that the pronouncements which have been made while marking progress and being explicit as far as they have gone, may perhaps leave the necessity for a different sort of statement to round out our Baptist testimony."

Never in the lifetime of any of us have the fundamentals of the faith been so fiercely assaulted. Old enemies in new dress, wolves in sheep's clothing, science, falsely so called, and every possible recruit has been marshalled against the credibility of the old Book, the foundation of the Faith of our Fathers, until many religious people, particularly our young people, have come to feel that possibly religion needs to be restated with some things our fathers regarded as essential eliminated. As Dr. Mullins so aptly said some time ago, statements of belief are needed to differentiate Baptists from other denominations, to defend themselves against false charges, and sometimes they are needed to unify groups of Baptists and "they are needed in times of doctrinal vagueness, confusion and unrest as at present". He further points out that they in no way interfere with Baptist liberty. "They are never doctrinal straight jackets like Catholic creeds", and "while they do not destroy liberty they do enable Baptist life to function effectively. They educate the young believer. They enable the Church member to get his bearings. They define certain great limits within which a man is enabled to call himself a Baptist. They have an immense practical value in indicating who can work together successfully in the enterprises of the Kingdom of God". Therefore it would seem that setting forth a statement of those things which make Baptists in reality a very effective kind of preaching. Surely no one who calls himself a Baptist can object to that.

We should make a Doctrinal Statement therefore for the sake of our own people, many of whom are babes in Christ and know little of the doctrinal beliefs held by us, thus enabling them to determine whether they accept them or not and if so to give a reason for the faith that is within them.

We should make a Doctrinal Statement as a preaching or testimony to the whole world including the religious world. In this day of new theories and revamped old theories, of confusion, doubt and uncertainties about the things that abide, we can with the calmness and dignity of a settled faith serve the world in a matchless way.

We should make a Statement for the glory of God. In this day when men are seeking to dethrone Him or in many ways minimize Him, cast doubt upon His eternal Word and loving provision for our salvation through the substitution of His Son, it will please and glorify Him to have a great body of professed followers confess their faith.

We should make a statement because there has not been offered and cannot be offered one single reason for not making one that would show that such a statement would in any way interfere with Baptist liberty and beneficial testimony.

In correspondence with many of the leading brethren we find them of the same opinion. For instance, Dr. M. E. Dodd, Chairman of the 1925 Program Committee, gives many reasons why we should make a statement, among them that "Our Missionaries in the foreign fields who are standing against the tides of modernism, deserve the backing of their Brotherhood at home", and "because the atheism and infidelity which are attacking our holy faith with such vigor at this time deserve the kind of solar plexus that our denominational statement would wield".

Dr. H. L. Winburn of Arkadelphia, Ark., prominent in denominational affairs among other things says in connection with sending out missionaries, "The statement of our faith is necessary here, so that it may be well known what the beliefs are that we are willing to pay to have sent out and just what faith will qualify the individual to become our missionary".

Dr. J. R. Hobbs, Pastor of the First Church, Birmingham, and a well known denominational leader declares: "I am of the opinion that a declaration of faith by our Convention now would do much to encourage larger and more enthusiastic co-operation everywhere throughout the South". He further says: "The Southern Baptist Convention is a sovereign body and as such it seems to me that a Declaration of Faith is essential", and note one other word, "Our silence now is dangerous".

Dr. E. F. Adams, Pastor of the First Baptist Church, Galveston, Texas, among other things says: "It would appear that in this day of high uncertainties Baptists of all people on the face of the earth should make themselves clearly understood".

Dr. A. J. Barton, Secretary of the Missouri Convention, the man who has held many responsible positions in the Southern Baptist Convention, says: "There can be no such thing as a Christian denomination without essential agreement on doctrinal views". Again, "It is historic with our people that such confessions be put forth from time to time". Again, "It ought not to have a word or syllable which would look both ways on any subject". He further truly says: "The suggestion that a denominational body will become an ecclesiasticism by declaring its faith is utterly unfounded".

Dr. John D. Freeman, a brilliant young pastor of Nashville, writing us in favor of the statement says: "Our danger lies in being afraid to make a demand for loyalty on the part of our leaders". And again, "One loves to be called a scholar and it is morally certain that if he comes out boldly today and stands unequivocally on the fundamentals of the gospel as they have been preached during the past centuries by Baptists he will not be called a scholar".

Dr. J. J. Taylor writes: "The Epistle to the Hebrews put emphasis on the matter of professing. 'Let us hold fast the profession of faith without wavering', etc."

Dr. W. L. Pickard, Vice President of the Convention writes: "It will not be making a creed, but the stating of our adherence to the creed which Christ has given us—an interpretation of the everlasting Truth of God's revealed Word". Again, "I want the next Convention to thunder on this question following a bolt of lightning that will pierce every false teaching from the creation of man to the second coming of Christ".

Dr. J. D. Sandifer, President of Simmons College, Abilene, Texas, writes: "I am in favor always of our Baptist people going on record as often as needs be for us to keep our position on fundamentals clearly before our people and the world".

Dr. M. P. Hunt of Louisville, Ky., says, in speaking of the committee on statement, "In my judgment they have an opportunity to render Southern Baptists a great service. I hope with them there will be no side stepping and that in a great way they will ring true to the faith once for all delivered to the saints".

Dr. J. W. Gillon, R. C. Miller, Millard A. Jenkins, and hundreds of consecrated leaders have written us to the same effect.

Lastly, the Convention should make a Doctrinal Statement because it is expected. At the last Convention, the matter was brought up two or three times and was coming again when the committee made a report in connection with the matter that was understood to mean that a statement would be offered next year if the committee thought it wise; now on later examination it is found that the committee so worded the recommendation as to imply otherwise. This writer was active in seeking to have a statement made

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last year and the members of the committee that spoke to him about the proposition to appoint a committee left the impression that this committee was appointed with power to act, which impression was made on practically everybody.

Oklahoma City, Okla.

## MUSIC AND MUSICIANS

By Ernest O. Sellers

### The Psychology of Sacred Song

The psychological emphasis of music, due to its production and reproduction extends through and is a complex of the entire gamut of sensuous, intellectual, emotional and volitional motives.

Modern studies along these lines have revealed what was, in past ages, mysterious and inscrutable, those days when the bards and minstrels ranked along with the magician.

#### I. The First Effect of Music is a Physical One

Sounds are conveyed by waves of or in the air (they have been photographed) and impinged upon the ear, carried along the sensory nerves to the brain and there telegraphed by the motor nerves to the eyes, causing tears to flow: a different set of vibrations, following the same general channel, will not reach the eyes but will affect the jaw, causing laughter.

That the various motor nerves are "tuned", like the strings of the piano, so as only to be affected by differing sets of vibrations, is the only logical and rational explanation for the different effects of weeping, laughter, dancing, sorrow, joy, elation, depression and all of the other emotional resultants which varying sorts of music make upon the human race.

It has been said that the squeak of a bat is the highest vibration the human ear is able to detect. Perhaps with our redeemed faculties in glory we may be able to enjoy a repetition of that song sung when the "morning stars sung together" and the "melody of the spheres" that has so often been mentioned by the poets.

The "Atlantic Monthly" some time ago told of an incident that happened in India where a man-eating tiger was driven from a missionary compound by the shrill notes of a fife blown by a servant boy. All sorts of physical reactions have been observed as to the effects of music upon the animal creation. That humans, also, especially those of different races, are effected by quite as wide a range of emotional reactions is well known. The physical effects of chanting and drumming by the medicine men of all primitive tribes and races is well known.

Investigation along these lines will probably reveal why it is that some persons revel in the jazziest of possible musical effects while others can get no pleasurable emotion except in the realm of music of a different standard. Some who never appreciate a symphony orchestra will go into ecstasies over a brass band. The Spaniard is thrilled by the notes of his concertina and the Tyrolean by his yodeling; the Scot is thrilled beyond expression by his bag-pipe while the German, dreams ecstatic dreams listening to an orchestra or an opera and the cowboy will spend hours wrestling with a harmonica or "mouth-organ".

For anyone critically and censoriously to condemn all music, especially sacred song, except that which causes a pleasurable emotional reaction within himself is both absurd and unfair.

Of course we need to have standards but to measure values properly and fairly we need to consider many elements. What emotional reaction is desired? To what pitch, so to speak, have those who are to hear been tuned? What racial or cultural foundations are we to build upon? How far have others gone with you and how far will their capacities and training permit them to follow you? Is it possible for them to accept your standards? These are some of the factors to be considered. In other words in the selection of our music, aside from the words of the message conveyed, there is a psychology to be studied if we are to make the best possible and the widest use of music.

#### II. Standards

This naturally raises the question of standards of excellence. Who is to say or who can define what is musically esthetic? What is excellence or the proper standard of music? Who can tell us the tune that is sacred or where the secular begins?

With these physical effects in mind it is easy to see how impossible it is to account for taste in music. In following the non-catholic method of congregational singing we confront as many different standards as we have different bodies, racial backgrounds and occasions defining the use of music or emotional effects being sought. Pragmatism will run counter to idealism and govern in this as in other realms.

Those hymns and that music which have passed through the purging and clarifying process of experience should be taught and made use of because of its virility and elevating value. The other and more modern music which is so rapidly being cleansed of its crudities ought to be used because of its energizing power, wonderful adaptability and power. There is a middle ground where these values meet. Beware of the leader who is blinded in either direction.

The Baptist Bible Institute, New Orleans, La.

## THE FATHER

Did you get awake to the editorial headed as above in The Baptist Record of December 11th? It was read the day the paper came, but writer was almost half asleep and it seemed to be just ordinary dry reading. But tonight on lighting my lamp, the paper lying open on the table was observed, and a glance at the caption reminded of Paul's most sublime praise, saying: "For this cause I bow my knees unto the Father, from whom every Fatherhood (family) in heaven and on earth is named."—Eph. 3:14. Therefore, the whole of it was read again.

Lately some study has been made on the attitude of some of the modern scientists and philosophers; on ideas in favor, and opposed to Christianity. It seems to me that if the editor's ideas were observed and stressed that it would result in the light of understanding and simplicity of statement, and help to advance every line of modern thought and research. But this is just a resulting after thought.

That which cheers and encourages me most is the splendid presentation of the Christian's relationship to God.

This passage, together with those which disclose the nature of Jesus, besides those mentioned by the editor, helps us to go a little further in the understanding of our Christian experiences. It makes clearer our relationship to God. It presents the simplest idea of the Trinity. And it is the secret of the "mystery", and of the "glory", of the cross.

It is the secret for the meaning in a true "world-review". It takes us at once to the central statement of what religion is: that it is the individual communion with God the Father. It points us to Christ, the positive objective Fact in Christian faith. It guides us into the meaning of the universe, and discloses the "Why" in the infinite revelation of love, and that love is the sublime reason for holy, peaceful, affectionate relationships.

Therefore, let all the families of the universe bow the "knees unto the Father from whom every fatherhood (family) in heaven and on earth is named."

We thank God for the life of our editor and others who write to stir our hearts in renewed praise to the Father.

Sane theology is not excluded from Scripture interpretation; so then, write more and more, Brother Editor. Some have too many other pressing duties, and our souls need to be revived, "Lest we forget".

—C. T. Carmichael,  
DeSoto, Miss.

## THAT PHILLIPPIAN JAILER, SERMON

By T. J. Moore

It has been my good fortune to hear Rev. Gypsy Smith, Jr., several times within the past three years and I have followed with interest his career as an evangelist. In my judgment he is the safest and soundest general evangelist I have ever known. He is fearless in his attack on sin, and strong in his love for the sinner and clear in revealing the way of salvation. I confess that I love Brother Smith for his work's sake and thank God for the marvelous way in which he is being used.

But even this great and effective evangelist is not immune against blunders. This sermon he preached in connection with the account of the conversion of the Jailer is easily misunderstood, but when carefully and sympathetically listened to, there is nothing in its violations of the doctrine of salvation alone by grace through faith. But he does butcher his text and makes a mess of his explanation of it. He undertakes to prove that Paul and Silas answer the Jailer's questions—"What shall I do to be saved?" is not applicable to every one who may in sincerity of heart ask that question, but that, like a physician among a number of patients, very differently diseased, each patient must have a separate diagnosis and a treatment differing as their diseases differ. Then the evangelist asks his hearers to imagine him to be Paul and then he proceeds to diagnose the cases in his present congregation. As they one after another tell this imaginary Paul of some of this line of wickedness he proceeds to tell them to "quit their wicked ways and clean up their vile hearts." This modern Paul would never think of saying to these modern outlandish sinners, "Believe on the Lord Jesus Christ and thou shalt be saved."

Then the evangelist goes back to Philippi and helps Paul diagnose the jailer's case and takes an absurd position concerning the case, which position is neither sustained by Scripture nor history. He takes the position that this jailer was perfectly familiar with all the historical facts concerning Jesus Christ, but that he had repudiated the entire story and held in his heart and mind that Jesus was an imposter. When we remember that this was a Roman city in Macedonia, a thousand miles from Palestine where Jesus lived and died, without even a Jewish synagogue and that this group of missionaries were the first ever in the city; how could this Gentile and heathen officer have previously known and rejected Jesus Christ? The narrative is so simple.

First the jailer recognized that night for the first time that these men were just what the young woman had declared them to be;—tellers of the way of salvation—and so the jailer in perfect ignorance of Jesus Christ, asked these men to reveal to him that way of salvation. The only answer there was then, is now or ever will be, they gave and immediately they "spake unto him the word of the Lord, and to all that were in his house",—his family and servants. That means that they told him all about Jesus. His incarnation, His baptism, His spotless life, His teachings, His atoning death, His burial, His resurrection, His ascension and enthronement in heaven, His commission and spiritual presence when and wherever the gospel is preached. "Faith came by hearing." For the first time in life the jailer and his family heard the story of the cross, believed and were then and there saved. The new convert washed their stripes. This kind act was the fruit of the new salvation he had received.

Brother Smith makes much of this stripe washing. But there was another thing happened just in that connection that the evangelist scarcely mentions. That was baptism. Paul was somewhat of an evangelist himself, but he recognized that teaching people what to do immediately after conversion was commanded in the commission, and so Lydia, the jailer and the believing members of his family were taught to be baptized

(Continued on page 6)

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### A FEARFUL ALTERNATIVE

We have in mind those words of Peter found in the sixth chapter of John's Gospel, "Lord, to whom shall we go?" in answer to the inquiry of Jesus, "Would ye also go away?" It is not a case of "Looking both-ways", as described by John Bunyan; but it is a time for facing an issue squarely and deciding definitely which way one is going to take.

In the case of Peter it was a most critical time. The day before he had witnessed and taken part in the feeding of five thousand people with five loaves and two fishes, as Jesus broke the bread and distributed it through the disciples. It was a high hour of enthusiasm only sobered by a night of storm on the lake, and then the rescue from drowning as Jesus lifted him from his effort to walk on the water. Then the crowd gathered at the synagogue in Capernaum and listened to teaching which puzzled and offended them. They drifted away, turned away from him, and his popularity, so great the day before, seemed entirely gone. The cause seemed lost. Jesus understood it, though the disciples did not. He was prepared for it, though they were not. He stands almost deserted. Only the twelve remained.

Jesus turned to them with the look of inquiry on his face. He would read their hearts; nay he would have them read their own and say what was in their souls at this hour of low ebb in the tide. How is it affecting them? He will give them the chance to say, and so he asks, "Do ye also wish to go away?" Will they follow the footsteps of those who now have gone away? Are they shaken in their faith in him by the unbelief and hostility of others? Do they regret the steps they have taken? Do they consider that they have made a mistake, and now, being disillusioned, do they wish to go back to their old ways and their old pursuits?

Fortunately there was one who could speak. The others may have felt the same way, but it was evidently a moment of agitation and crisis. Peter's mind works fast and his lips respond promptly: "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that thou art the Holy One of God." The decision is made. We do not know what it will cost; we do not know all that it means; but one thing is settled: We have been convinced; we have fully committed ourselves; we know that thou art the Holy One of God.

Christian life and Christian history have the same fluctuations of high and low tide. Whether we think of the large body of believers over a long period of time, or of the experience of an individual Christian, we see the coming of occasions when the defenses seem to give way, the foundations are tested, and we have to make choice of whether we will turn back or hold on and go on in the course we have started. Such a time seems upon us now.

Something near a hundred years ago a French infidel said that within a hundred years Christianity would be a thing of the past, and the Bible would be a book forgotten. The hundred years have passed and within that time more

progress has been made in extending the gospel, winning converts and ministering to men in the name of Jesus, than in any similar period of the world's history. More Bibles are being printed today than any other book in the world, and more than were ever printed before. The house in which Voltaire wrote that the Bible would be a forgotten book, the same house is used as a depository for Bibles by a Bible Society.

But in spite of this progress, right now religion is being assailed from within and without as never before.

There are desertions by professed followers and assaults from false friends until the minds of many people are becoming confused. The Bible itself and the person of Jesus are the center of attack. People are asking whether their faith can hold, or whether the faith of others will hold under the strain of criticism. Many are falling away and the love of some is waxing cold.

There is one question that will give pause to those who are disposed to give up their faith or who are invited to abandon it: To whom shall we go? Suppose you do abandon your faith in the integrity of the Bible, its truthfulness, accuracy, historicity, in its divine origin and authority. Suppose you do lose your conviction of the virgin birth of Jesus, the incarnation of the Eternal Son of God, in his miraculous birth, and character and works, and his saving death. Where do you go? What do you face? What anchorage have you? What resting place for your mind and your soul? What truth do you get in turn for giving up your old faith? What facts can come in to stay you up if you turn away from the faith of Christ and the infallible book? It is worth while to look to see what is the alternative. What do you get in the trade? What profit is there in the exchange? What do you get in return for what you give?

There may be more than one answer to these questions, but there ought to be one. It is folly to throw away something unless you know what you get in exchange. We do not propose to answer it for others. We cannot. Jesus did not answer it for the disciples. He let them answer it for themselves. He compelled consideration of it by his question and waited for them to answer. Peter faced it and we have his answer. Each one of us will have to answer for himself.

There are doubtless some reckless souls who call themselves courageous who dare to throw away the old faith on a venture not knowing or considering what it involves. They take a gambler's chance on truth and on their souls. In a spirit of high adventure they would loose the Zeppelin of their spiritual being with all its freight of weal or woe from its anchorage, put the guiding and propelling machinery out of commission and let the wind carry it whithersoever it will. With no haven in their minds they let go and drift. One can admire the dauntless spirit of Columbus who had faith in the theory that the world was round, started out to find a new passage to India and discovered a new world. But it is another and a different thing when one lifts anchor and loses his sail to the winds having no definite faith as to what he seeks. Many such have gone never to return. They have brought back no report of discovery and have found no haven for faith and home for their souls.

But there is assurance and satisfaction in Jesus. Those who have known him have ever testified that he has the words of eternal life, the truth that satisfies the soul, the rest to which the wings of faith have brought us, the haven in which all our interests for eternity are forever safe. We have believed and know that he is the Son of God.

Any one going to the Southwide Organized Class Conference at Shreveport, La., Jan. 13-15, 1925, can get Identification Certificates by writing to J. E. Byrd, care Baptist Building, Jackson, Miss. A Certificate is for the purpose of getting a reduction of fare to this Conference. Write for these immediately if you want one.

### PROPHESYING

The pressure of many duties has made it impossible for the editor to promptly answer the questions raised by others in reference to the matter of women's speaking in church. Last week we answered the question of Brother Thornton and published, without answering the questions raised by Miss Ella Sumrall. Courtesy to them demands an answer, and it may be that others are interested in this matter which we believe to be of very vital concern to the future of Christian work.

The latter questioner wants to know how Paul's prohibition against women's speaking in the church is to be reconciled with the statements about Anna in Luke 2:36-38, about Priscilla in Acts 18:24-28, and about Philip's daughters in Acts 21:8-9. This is a practical question and seriously raised by a sensible woman who wants to know the will of God. Surely it ought to be possible to unravel any mystery in this matter, if we are willing for God to speak to us, as he most surely has in his word.

We, who believe that the Bible is the word of God, believe that it does not contradict itself, and that God can and did so reveal his will to men as to make it intelligible. Now where there are apparent contradictions, we must examine the words anew to see where we have misunderstood and misinterpreted them. In the case under consideration it is impossible for words to be more explicit, or the meaning to be clearer than is done where Paul says, "Let the women keep silence in the churches, for it is not permitted unto them to speak." Now the only explanation which we have ever heard of which does not accept the words literally is (1) That it was a temporary or local prohibition not intended to be universal or permanent; or (2) that it merely prohibited speaking officially and authoritatively. This last interpretation we have considered in a previous article and do not need to repeat what was said. The other explanation, that it was a temporary or local condition which needed correcting is forbidden by several considerations. First Paul says explicitly "AS IN ALL THE CHURCHES OF THE SAINTS, let the women keep silence in the churches."

It could not then be local. That it could not be a temporary prohibition is shown by the fact that Paul in this same verse appeals to "the law", which certainly was not a temporary expedient. It is also further shown by the reason for the prohibition given in 1 Tim. 2:13-14, namely that Adam was first formed, also that Eve was beguiled. Now whatever else you may think of Paul's reason for the prohibition, it certainly forbids its being a temporary expedient. It is grounded in the original relationship of the sexes, and specifically in the woman's nature, which permitted her to be deceived.

Now if this prohibition stands as Paul wrote it, what about those apparent exceptions to it or contradictions of it? First as to Anna. The record in Luke says she was a prophetess, that she departed not from the temple, worshipping with fastings and supplications night and day, and coming up at that very hour when Jesus as an infant was being presented in the temple, she spoke of him to all that were looking for the redemption of Jerusalem. Now there is not one word here said about public speaking. Public worship such as we have in our churches was unknown in the temple. It was a place where sacrifice was offered by individuals and by the priests. Sometimes a teacher would take advantage of the occasion where many people were there to speak to them in groups. But it was ordinarily the free mingling of people who were drawn there by the sacrificial offerings. There were no prayer meetings, but individuals came there for prayer, just as Hanna did in the long ago when she prayed for a son. Her lips moved but no words were heard. The prophetess Anna to whom God had revealed some things about the coming of the Messiah, freely mingled with the people and told them what she knew. The whole

Thursday, January 8, 1925

## THE BAPTIST RECORD

difficulty in the minds of people arises in confusing prophesying with public speaking. Prophesying may be public speaking, but it does not have to be, and often it is not.

Abraham was called a prophet, but there is no record of his making a public address. Elijah was a prophet of God just as much when he spoke to Ahab alone as when he addressed assembled Israel on Mt. Carmel. Saul was called a prophet, though never a preacher, because the Spirit of God came upon him and he danced for joy. If public speaking by women is forbidden we do not have to suppose that a prophetess made a public address. This is easily illustrated by the laws against carrying concealed weapons. The Constitution of the United States says the right to bear arms must never be taken away from the people. But the laws of the states forbid them to be carried concealed. There is no contradiction. If any woman can convince you that she is a prophetess, then take her aside and listen to her. But if any woman gets up in church and says she is a prophetess, just tell her there isn't a word of truth in her, for God in his word says it is a shame for a woman to speak in the church.

This same thing applies to the case of the four daughters of Philip who did prophesy. There is no evidence that they ever spoke in the church. And as to the case of Priscilla, the Bible distinctly shows that she did not speak in the church. She and her husband when they heard Apollos preach were greatly pleased with his ability and zeal. But they saw a few places where they could help him, for they had had advantages which he did not have. And instead of speaking in the church "they took him unto them and expounded unto him the way of God more accurately." Instead of being a case of speaking in public, it is a clear case of not doing it.

There are many more things which ought to be said about prophesying, but ye cannot bear them now.

J. A. Bass, one of our Mississippians, has been greatly blessed in his pastorate at Blackey, Ky., seeing the attendance at church and Sunday School quadrupled and a large increase in the membership. He has been called for another year, but some day he expects to come back to Mississippi.

The Sunday morning Junior Congregation which has been a feature of the First Church at Shawnee, Oklahoma, has been discontinued. The prayer meeting for Juniors on Wednesday continues.

Dr. Ben Cox, after having been called annually for twelve years as pastor of Central Church, Memphis, was recently given an indefinite call. He has also been nominated for the News Scimitar Civic trophy for his untiring efforts for the moral, religious and civic uplift of Memphis. The News Scimitar says of him: There is hardly a class or sect in Memphis, black or white, that Dr. Cox's life has not touched in some manner and each touch has been an influence for better and more decent living.

John said that the scroll which he saw in the right hand of him who sat on the throne (Rev. 5:1) had a message on both sides of it. God wastes no space, but has a message for us in all his works and in all the events of life. In this he is different from some people who write to you on a big sheet of paper and manage to spread a few words over a very large space.

In this issue of The Record is advertised the sale of bonds for the Baptist Hospital. We hope our Baptist people will buy them immediately. They are absolutely safe and bear six per cent interest. This is such a good investment that they will all be quickly taken up. If you want any of them write to the Merchants Bank and Trust Company immediately.

## THE BILLY SUNDAY MEETING

Mr. Sunday has preached a week in Jackson at this writing; and it is sure enough preaching. At night the congregations are good; in the afternoon, fair. He does not pussyfoot on anything. He is a Presbyterian and doesn't hesitate to say so. For this every Baptist honors him. He knows what he believes and has an uncompromising conviction. If Jews, Catholics, Episcopalians, Methodists or Baptists don't do to suit him, he says so and everybody who believes in an unmuzzled messenger honors him for speaking out. He hits falling from grace a solar plexus and knocks the second blessing right and left. And we haven't heard of anybody getting mad or complaining. He believes the Bible from lid to lid, and proclaims it as the infallible word of God. He consigns everybody who doesn't believe it to hell where he belongs. He doesn't fail to call names of modernists and heretics and infidels in the church and express his utter abhorrence of them. It is too early to report results for he is just beginning, having four weeks more to preach. The singing is somewhat of a disappointment, the words often without poetry and the music without melody. But that will get hold of the people or be exchanged for better songs.

Sunday the editor was privileged to preach for Pastor T. J. Latimer at Port Gibson, who is coming back to health after a long hospital experience. The church has gotten into their new building and it is beautiful, though the upper story is not furnished. They are carrying a debt and meeting it in fine spirit. The cause here has been set far forward and the members who have toiled and patiently waited through the years are rejoicing in the dawn of a new day.

Pastor D. W. Moulder will serve ten churches this year as follows: First Sunday at Calhoun in Covington County and Mt. Olive and Centerville in Jones County; second Sunday at Concord in Rankin County, and Line Creek in Scott County; third Sunday at White Oak in Smith County and Clear Creek in Rankin; fourth Sunday at Good Hope, Beulah and Burns in Smith County. He is riding in a new Ford Coupe, a gift from his churches.

Pontotoc has secured a pastor in the coming of Brother E. L. Davis from Fort Payne, Alabama. He will be welcomed to Mississippi and we wish for him and the church at Pontotoc a year of unparalleled prosperity.

Evangelists T. T. Martin and Sam Rayborn held a great meeting at Thomas, Oklahoma. There were 29 baptized and the whole town revived. They were recently in a meeting at Cedar Grove, La., where 115 were added to the church.

## PROGRAM

Mid-Winter Conference for Preachers and Laymen Baptist Bible Institute, New Orleans, January 20-30, 1925

Daily Schedule

Lectures on Psalms, by Dr. W. E. Denham.  
Lectures on the Parables of Jesus, by Dr. B. H. DeMent.

Lectures on Evangelism and Church Problems, by Dr. Geo. H. Crutcher.

Lectures on Sermonizing, by Dr. John T. Christian.

Five Addresses: Great American Preachers, (Second Course in Layne Foundation), by Dr. E. C. Dargan.

Five Addresses: Daily Vacation Bible Schools, by Dr. Homer L. Grice.

All regular classes of the Institute open to visitors during this Conference. Those who expect to attend are requested to send their names at once to President B. H. DeMent, 1220 Washington Ave., New Orleans, La.

**Southern Convention Board**  
R. B. GUNTER, Cor. Sec'y.

The State Board made no appropriation for the mid-winter school at New Orleans. This was due partly to the fact that so few brethren for the past few years have availed themselves of this opportunity. We would suggest, however, that wherever a pastor will go that the churches raise the funds needed for paying expenses. The church will be amply repaid by making it possible for their pastor to spend twenty-four days in the Baptist Bible Institute.

We gratefully acknowledge the kind remembrances and good wishes of so many people in different parts of the state during the holiday season. We only wish we had the time in which to reply to each one separately. This being one of the busiest seasons of the year, we take this opportunity of expressing to our friends our sincere appreciation of their good wishes. We, at the same time, are wishing for the entire brotherhood throughout the state the best year during 1925 you have yet seen. We feel that our plans and programs are scriptural, constructive and progressive. Therefore, we have great faith in the future and desire to co-operate with all who are for the Kingdom program.

## Seventy-Five Million Campaign

The 75 Million Campaign account was kept open for several days after January 1st. This was done for several reasons. One was that the weather for several Sundays had been unfavorable. Another was that a number of people who were not situated financially on December 31st to pay their pledges were in position to do so a few days after January 1st. Another reason was that we wanted every cent for the Campaign that we could possibly obtain; and finally many people were very desirous to meet their obligations before the Campaign was finally sealed. While we are not going to push from this office the Campaign pledges any more, yet if there is a person who later on wants to redeem his pledge, he may feel free to do so.

The Campaign receipts for 1924 will doubtless surpass the \$500,000.00 mark. For December they doubtless passed the \$100,000.00 mark. On this day, January 3rd, the receipts, including designated gifts up to May 1st, amount to \$3,024,615.42. Several thousand have been reported and will be on hand before the paper reaches the reader. We hope to be able to give a complete statement in the next issue of The Record.

We received right at the close of the year a contribution from Marks Church for \$6,780.00. This was the largest contribution ever received from one Church at one time with the exception of \$7,262.00, plus, which came from Leland Church about the same date. The question has been asked, if these Churches had been paying much prior to that time, and if that fact accounted for the payments being so large right at the conclusion. No, these Churches have been paying well all along through the Campaign. From one of them we have received nearly \$6,000.00 at a time before. They have both erected new Church buildings during the Campaign period. Leland Church has built a most elegant house and has paid for it during the Campaign.

Many sacrificial offerings have been made during the month of December. People have gone so far as to give Deeds of Trust while making their promises good. May the blessings of the Lord be upon them.

Quite a number of Churches have paid their full pledge. All desiring publicity will please make their requests known and we shall be glad to give the list in The Baptist Record.

Pastor T. J. Wooten has resigned at Bogue Chitto and is to do evangelistic work with headquarters in Jackson.

## THE PHILIPPIAN JAILER, SIMON

(Continued from page 3)

and they obeyed. Brother Smith makes much of the incidental "Stripe washing" but dodges baptism entirely as a part of the gospel message.

Being a Baptist he knows just what baptism is in act, just where it comes in and just what it signifies. It is his business and a matter between him and God, but I could never put myself in a position where I could tell people how to be saved and could not tell them what God says for them to do immediately after being saved, and in no case before being saved.

I rejoice in the good he does and the truth he does preach even if he does fail "to declare the whole counsel of God."

The case of every human being is already diagnosed in Rom. 3:9 thus:—"They are all under sin." "All have sinned and come short of the glory of God." Just one disease but different stages of the one disease—sin. And there is just one remedy. "Believe on the Lord Jesus Christ and thou shalt be saved." "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

**FRIENDS WILL COMMEMORATE DR. VAN NESS'S 25 YEARS SERVICE WITH BAPTIST SUNDAY SCHOOL BOARD**

On January 1, 1925, Dr. I. J. Van Ness, secretary of the Baptist Sunday School Board, will complete 25 years continuous service with that institution, and friends and associates of his in the work have decided to commemorate that achievement with special exercises on that day. The program will include a reception at the Board building New Year's afternoon and a banquet at the Hermitage Hotel in the evening.

General and state Sunday School and B. Y. P. U. field workers have employed that week as the date for their annual conference with the Board on plans and programs for 1925, in order that they may avail themselves of the opportunity of attending the anniversary program, and it is probable that a number of other denominational representatives will be present at the exercises.

Dr. Van Ness entered the employ of the Board as editorial secretary and served more than 16 years in that capacity. Upon the death of Dr. J. M. Frost late in 1916, Dr. Van Ness became corresponding secretary and treasurer. Under his administration in both capacities the work of the Board has grown in a remarkable degree. The Sunday School Board touches the activities and life of Southern Baptists at more angles than any other single denominational agency, perhaps, and there is no truer barometer of denominational progress perhaps than the development of the Board.

At the banquet the part Dr. Van Ness has had in developing the Board in its general denominational service as well as in its own particular field will be set forth by his friends who have been intimately associated with him in his tasks.

—Frank E. Burkhalter.

**SOUTHERN SEMINARY**

I wish to call attention again to the program of special lectures on Baptist Principles and Progress, which is being published in your columns from Mr. Leek, our correspondence man, giving the names of the speakers as well as subjects of the lectures.

This course of lectures will be of exceeding value to all who may attend them. Pastors who can get two months' leave of absence from their churches can take a quarter's work in the Seminary and greatly profit thereby. They can attend the special lectures and as many other classes as they may wish to take.

I shall be glad to correspond with any one interested in coming for the third quarter or the last half of the session. Many new students are expected to enter after the first of the year. All who plan to come will do well to arrive in good time before the opening of the third quarter, January 12th.

Sincerely yours, —E. Y. Mullins.

## THE SPIRIT'S USE OF A SONG

By E. O. Sellers

A year ago last summer Rev. J. L. Robinson held a five-day meeting in a country church about ten miles from Pontotoc, Miss. With him was Mr. W. A. Huey, a student singer from the Baptist Bible Institute. From the first Sunday afternoon service on to the final Friday night meeting, it was a cold proposition, no seemingly real interest, small attendance and only four additions.

The final meeting was held without any apparent results and the small congregation had been dismissed. Just at that moment a severe rain storm arose and the people lingered in the church house. The preacher turned to Mr. Huey and requested that he "sing something". Seating himself at the poor little church organ with the folk gathered about him, Mr. Huey sang the first verse of Fisher's song, "What Then?"

"Thou mayest shun the Lord Jesus today,  
Mock when He warneth thee, 'I will repay';  
But when thou reachest the end of the way,  
What then, O soul, what then?"

As he finished the first verse, a girl of about twelve, her eyes filled with tears, stole her hand into that of the pastor and said she desired to accept Christ and become a Christian.

The pastor at once called the church into session to hear the girl's confession, after which he requested that the song be continued and extended an invitation for others to follow her lead, with the result that there were nineteen other confessions.

The waiting, though dismissed people, delayed by the storm, were touched and moved by the song. What might have been the result had some song of entertaining value alone been used? Would those nineteen have been similarly moved by exhortation or another sermon preached under those circumstances? Was not the song the instrument, the starter, as it were, that moved and loosened the power that the week of preaching and praying had stored up ready to be released? This is only another of the hundreds of incidents showing the value and effectiveness of a simple gospel song.

The Baptist Bible Institute,  
New Orleans, La.

**THE MEETING OF THE CONVENTION BOARD**

By Walton E. Lee, Sec'y.

The Convention Board held its annual meeting in the First Church of Jackson December 17th and 18th. Nearly all of the seventy-one members were present and entered into the work of the Board with zest and earnestness. The meeting was preceded by a meeting of a committee composed of five discreet brethren who had been called together by Dr. Gunter to canvass the applicatios to make recommendations to the Board, which greatly facilitated the work. The Board organized by electing Dr. R. A. Kimbrough, president, and Walton E. Lee, Secretary. Dr. R. B. Gunter was unanimously re-elected corresponding secretary and after due deliberation accepted. A number of churches have been seeking him as pastor, offering flattering inducements and his love for the pastorate made these offers difficult to resist, but he did so and there was much rejoicing on the part of the Board the last night of the meeting when he announced his intention to stay by the work and each member pledged to stand loyally by him.

A committee was appointed to make recommendation upon the advisability of procuring a home for the corresponding secretary, which reported favorably and the same will be done.

All of the heads of the different departments of the work were re-elected at the same salaries. It was the opinion of the Board that the salaries of some should be increased but felt unable to do so in view of the many demands on the limited funds in sight for the work.

It was agreed by the Board to let the state

remain in districts, as it now is with a field man in each district, whose duties shall be threefold, viz: Evangelistic, Educational and Enlistment, with special emphasis on evangelism. The Secretary is authorized to procure some tents to be used by the evangelists at central and strategic points.

The field men are to work in co-operation with and under the direction of the county or associational organization where such co-operation can be secured and is desired.

As usual the most difficult task of the Board was the making of appropriations to pastoral support and church buildings because of the many urgent demands and the limited funds with which to meet them. Each application is considered separately and all information sought so as to make the wisest possible application of the state funds.

Up to the meeting of the Board less than one hundred of the nearly eighteen hundred churches in the state had reported on their every member canvass for the 1925 work. The Board, therefore, had with faith in God and the churches, to proceed largely on the basis of the past several years. Twenty thousand dollars were appropriated to pastoral support and twenty-three thousand to church building. There were requests approximating sixty thousand dollars for church building, many of which were worthy and urgent, so in view of this no church should feel aggrieved at the Board if her request was cut or even denied altogether. The selection of the field men was left to the corresponding secretary and the executive committee. The Executive Committee is composed of one from each district as follows: R. A. Kimbrough, Charleston; T. W. Young, Corinth; J. D. Ray, Starkville; W. N. Taylor, Clinton; J. A. Taylor, Brookhaven; M. P. L. Love, Hattiesburg; and Walton E. Lee, Como; the last being Secretary of the Board and press reporter.

A number of other important matters were referred to the Executive Committee and it is earnestly desired that the brotherhood pray earnestly that divine wisdom be given in all that shall be done.

**THE BOOK OF ROMANS EXPOSITORY AND HOMILETICAL**

By W. A. Sullivan

**INTRODUCTION**

(Rom. 1:1-17)

1. The writer introduced, (1:1).

"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God."

The writer is Paul. He is introduced as:

(1) A servant. Literally, "a bond-servant". The word signifies one who is under obligations which are perpetual.

(2) A servant of Jesus Christ. Thus Paul acknowledges at once his allegiance to Jesus of Nazareth. He might have stated his allegiance to The Christ without cost to himself, or offense to any, even to the most orthodox Jew. To get the full force of what he says we must place the emphasis on the name Jesus.—Jesus, the Nazarene, the despised one, the hated one.

It will be remembered that Paul first acknowledged the Lordship of Jesus near Damascus, (Acts 9:5). In introducing himself to the Romans, he acknowledges Jesus as THE CHRIST, The Anointed One—The Prophet, The Priest, The King. It was his out-spoken allegiance to Jesus of Nazareth that brought upon Paul the odium and persecution of the Jews everywhere.

(3) "Called an Apostle." This expression has a two-fold significance,

a. Paul was not an Apostle by "profession". He was such by the Divine call; by constraint of the Holy Spirit.

b. His Apostleship was the main thing in his life. The supreme task; not a minor issue. "Tent-making was his avocation; preaching the gospel was his vocation.

(4) "Separated unto the gospel of God". The word "separated", (Greek, Aphorismenos), has in it a wealth of meaning. It is a perfect, passive participle, and signifies that Paul, by Another,

Thursday, January 8, 1925

## THE BAPTIST RECORD

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had been perfectly and completely set apart with reference to a special task. That task was the proclamation of the "Gospel of God". Thus,

2. The Subject of the Letter Announced, (1:1b-5).

"Separated unto the gospel of God, which He promised afore through His prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord, through whom we have received grace and Apostleship, unto obedience of the faith, among all the nations, for his name's sake."

The subject of the letter is "The Gospel of God", (1:1b). A glance at the passage just quoted will show that there are four general remarks made with reference to "The Gospel of God".

(1) It had been promised before. Therefore there is nothing new in the gospel as preached by Paul to indicate that God had any new plan for mankind.

(2) The prophets ("His prophets") had long before proclaimed the evangelical promises of God.

(3) A record of the promises of the gospel of God was and is to be found in the Old Testament scriptures. Hence we may observe that Paul recognized the trustworthiness of the Old Testament writings; and the Book of Romans and the Old Testament from the first verse of Genesis to the last verse of Malachi stand or fall together.

(4) The Gospel, or Good News, of God is "Concerning his Son".

Now the question might arise: Which son? That no mistake might be made three things are said in verse 4 about the Son:

a. He was "born of the seed of David according to the flesh".

b. He was "declared to be the Son of God":

(a) With power.—At His rebuke the fig tree withered away. At His command the storms were calmed, and the sea became still. At his touch the blind saw, the deaf heard, and the lepers were cleansed. By the power of His word legions of devils were cast out. In response to His call the dead lived again.

(b) "According to the spirit of holiness".—This phrase is "an ethical characterization of Jesus". (Expositor's Greek Testament, in loco.) We may observe that the most radical of the destructive critics, though they do not accept the Deity of Jesus of Nazareth, ascribe to Him the highest ethical character. To those who hated and opposed Him, Jesus held out his challenge "Which of you convicteth me of sin?" That challenge has stood through the centuries. Today, Jews, Unitarians, and all the rest say "Jesus was a great teacher, and a good man". We reverently reply: "If Jesus of Nazareth was not the Divine Son of God, conceived by the Holy Ghost in the womb of the virgin Mary, He was a fraud and an imposter". The Spirit of Holiness set Him forth distinctly as the Son of God.

(c) "By the resurrection from the dead".—The resurrection of Jesus is the unmistakable, incontrovertible proof that He is the Son of God. No event of 2,000 years ago can be more certainly proved as an historical fact than the resurrection of Jesus of Nazareth. We hail Him and crown Him as "Jesus Christ our Lord".

(d) Jesus is the Mediator and ground of God's grace toward men. As Paul says in verse 5: "Through whom we have received grace and Apostleship, unto obedience of the faith among all nations for His name's sake". In that verse there are two words and one phrase which deserve special attention.

(a) The word "Grace", (Greek, *xaris*).

We can trace the word back in Greek literature to the time of Homer. Then it simply meant "the quality of beauty". For example: the beauty of a flower, or a landscape, or the beauty of a sunset.

About 450 years later the word had come to mean not simply the quality of beauty, but the beautiful thing itself.

In the writings of Aristotle and Plato, the word "grace" has come to mean: "A favor done by one person to another, with expectation of a favor in return".

Finally when Paul wrote under the inspiration of the Holy Spirit, he used the word "Grace" with a still richer meaning: "A free, unmerited favor done by one person to another, but with no expectation of a favor in return". Such is the meaning of the word grace here in verse 5, the first time it occurs in the Book of Romans.

(b) The word "Apostleship" (literally, "commission"). We ought to note that Paul says "We received grace and apostleship". WE, plural. Every one who receives "grace" through Jesus Christ, receives a "commission" from Him. Certainly not the Apostleship which Paul received, but a "commission" for some definite service.

Moreover Paul's Apostleship was one of faith; not of the law. A "commission" for all the nations; not circumscribed by the racial lines of his own nationality.

(c) The phrase "For his name's sake". All that has been received has been for the sake of the name of Jesus. The glories of God's grace have been manifested for Jesus' sake. The service which we perform must be done "for his name's sake". Any other motive is unworthy.

3. Persons Addressed Designated, (1:6-7b).

"Among whom are ye also called to be Jesus Christ's: to all that be in Rome, beloved of God, called to be saints":

According to this verse those to whom Paul was writing (1) were called to be Jesus Christ's, (2) they lived at Rome, (3) they were beloved of God, (4) They were called to be saints, and (5) the majority of them were Gentile converts.

There are many statements in the book which make us sure that there were converted Jews among the saints at Rome at the time Paul wrote to them. But the pronoun "whom" in verse 6 has for its antecedent "all the nations" (Gentiles) in the preceding verse. Thus we may be certain that a majority of the saints to whom Paul wrote at Rome were Gentile converts.

When or by whom the gospel was first preached at Rome, we have no way of knowing. Certain we are that it was preached there some considerable time before Paul wrote this letter. We may note in passing that on the day of Pentecost "sojourners from Rome" heard Peter preach. No doubt some of them were converted and hastened back to Rome to tell the story of Jesus.

4. The Salutation, (1:7b).

"Grace to you, and peace from God our Father and the Lord Jesus Christ".

"Paul wishes the Romans grace and peace (the sum and substance of all Christian blessings) from God our Father and the Lord Jesus Christ". James Denney, Expositor's Greek Testament, in loco.

We may further remark: (1) God our Father is the Author of grace; (2) The Lord Jesus is the Mediator of grace; and (3) Grace is the ground of peace, the peace of God which guardeth our hearts and minds through our Lord Jesus Christ, (Phil. 4:7).

5. Paul's Attitude Toward the Romans, and Toward His Work, (1:8-17).

(1) An attitude of gratitude, (1:8):

"First, I thank my God through Jesus Christ for you all that your faith is proclaimed throughout the whole world".

Paul is no whining pessimist. Through Jesus Christ as the Mediator of his gratitude he is thankful (a) for the Roman Christians themselves, and (b) for the extensive proclamation of the gospel by the Christians at Rome.

(2) An attitude of prayer and supplication, (1:9):

"For God is my witness whom I serve in the gospel of his Son, how unceasingly I make mention of you always in my prayers".

Paul was a great teacher and a great preacher. But more, he was a great prayer. The greatest careers in history have been achieved by those who took time to pray.

(3) An attitude of submission to God's will,

(1:10):

"Making request, now if by any means at length, I may be prospered by the will of God to come unto you".

It is said that Mr. Moody once remarked: "The world has yet to see what God can do through a life wholly surrendered to His will." Paul perhaps more nearly approximated that ideal than any one of whom we know. When he met Jesus of Nazareth near Damascus, one of his first words was, "Lord, what wilt thou have me to do?" After that day, to do the will of God was the ruling passion of his life. BY THE WILL OF GOD HE LIVED, AND PRAYED, AND WROUGHT, AND DIED, AND WENT TO HIS REWARD.

(4) An attitude of unselfishness, (1:11-13):

"For I long to see you that I may impart unto you some spiritual gift to the end that ye may be established; that is that I may be comforted in you, each of us by the other's faith, both yours and mine. And I would not have you to be ignorant, brethren, that oftentimes I purposed to come unto you, but was hindered hitherto, that I might have some fruit among you also, even as among the rest of the Gentiles".

Paul wanted to go to Rome first of all that he might be a blessing to the Romans; not that he might exploit them. Not primarily that he might be benefited himself; but that he might "impart" a blessing to others.

Paul had planned many a time to go to Rome, but had been as often hindered. Perhaps he could not see the purpose of Providence in keeping him from realizing his desire to preach the gospel in Rome. However, had Paul gone to Rome when he first planned to go, his letter to the Romans, the greatest letter in all literature, would in all probability, never have been written. PAUL WENT TO ROME WHEN GOD WAS READY FOR HIM TO GO.

(5) An attitude of obligation, (1:14):

"I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the foolish".

Paul is not attempting to classify men here. He is simply expressing his sense of obligation to all men everywhere, regardless of what their nationality, color, race, culture, or moral condition may be.

(6) An attitude of readiness, (1:15):

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also".

No half-hearted service with Paul; but with all his might he is ready to do his best. He is fully surrendered, and wholly consecrated to his task of preaching the gospel. He was ready to do what God had called him to do.

(7) An attitude of victorious assurance, (1:16-17):

"For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is revealed a righteousness of God from faith to faith: even as it is written, but the righteous shall live by faith".

The root idea of the word "ashamed", verse 16, in Greek, is "to be disappointed". Back of every feeling of shame, there is always the sense of disappointment. So in expressing his assurance with reference to his message and his work, Paul really says "I am not disappointed with the gospel". The ground for his attitude of bold assurance thus expressed is seven-fold:

a. The power of the gospel: "The power of God".

b. The end of the gospel: "Unto salvation".

c. The universality of the provision of the gospel: "To every one".

d. The simple condition of the gospel: Faith. ("To every one that believeth").

e. The revelation of the gospel: "A righteousness of God".

f. The method of the gospel: "From faith to faith".

g. The eternal promise of the gospel: "It is written, The just shall live by faith. The promise of the gospel is eternal life". We are reminded that Jesus said, "He that liveth and believeth in me shall never die".

# Mississippi Woman's Missionary Union

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MRS. HENRY F. BROACH, Personal Service Leader, Meridian  
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May this New Year be the happiest year to our W. M. U. because we are resolving to do the best work for our Lord this year.

We are so thankful for the splendid message from our own Pearl Caldwell that you will read with so much pleasure on today's page. Does she not make us long to serve better? To give more sacrificially, to love Him and His own who must be called out of China with a more ardent affection?

Miss Taylor was able to go to Holly Springs for the holidays, where she gained much in a physical way in the home of a friend. She is longing to get back to the office and send a special greeting to her friends. But she cannot yet climb the steps. And she cannot yet write much without becoming over-wearyed. So this note goes to each of you who have remembered her so beautifully born during and since her stay in the Hospital. It will not be long now before she can get out at work among you; and be sure she will bring you a message when she comes.

If your society would like a teacher for a mission study book, or for several days help on W. M. U. Methods, write us and state what time you would like to have your meet. We shall arrange to send you help if you wish it.

The Campaign is over. The five year period to which we gave ourselves in a united effort closed with December 31, 1924. The lessons taught by this Campaign cannot be estimated. That we did not quite reach our quota does not by any means spell failure. That we failed to reach our full quota should make us more careful and prayerful in the future. The fact that we have had five years of such splendid training should prepare us for undertaking far greater things for God this coming year. One more important lesson is this: If we did not quite reach our pledge for any season whatsoever, we should do so still. There is no time limit on our vows to God, so long as He gives us life to fulfill them.

We give here the names of the First District Associational Mission Study Leaders, at the special request of some of the classes:

Cochran—Mrs. J. P. Harrington, Crystal Springs.  
Hinds—Mrs. Gilbert Stovall, Vicksburg.  
Holmes—Mrs. W. G. Brock, West.  
Madison—Mrs. T. H. Sandidge, Canton.  
Rankin—Mrs. W. H. Barnes, Brandon.  
Simpson—Mrs. J. P. Williams, Mendenhall.  
Yazoo—Mrs. B. E. Patty, Yazoo City.

### A Boy's Questions

What keeps the stars from falling?  
What makes the world go round?  
How can flies walk on the ceiling?  
Just like they do on the ground?

Why don't it snow in summer?  
Don't the fishes ever get drowned?  
Did you ever see any fairies?  
Who lost the knife that I found?

How many weeks till vacation?

It ought to be here pretty soon.

How many fives in a hundred?

How far away is the moon?

Where do the bees get honey?

Who finds balloons that are lost?

What makes people bald-headed?

How much do elephants cost?

What makes you tired this evening?

There's a gray hair in your head.

Wonder what makes me sleepy?

Goodnight; I'm going to bed.

—Selected.

Pingtu, Shantung, China,  
Nov. 17, 1924.

My dear Friends:

The North China Baptist Association and the W. M. U. met in Teng Chow the last week of October. This old city is said to have been built before Christ came to earth. It is certainly a very old and a very proud city and in many ways very backward. Doubtless many of the customs are the same as they were 2,000 years ago. They worship the same idols that their fathers of long ago worshiped. The women are still hobbling around on bound feet. Parents as of old make wedding engagements for their children. As of old they go with their water pots to the public well for water. Farm implements, harvesting, etc., are as of old. Women still glean as did Ruth.

Seeing all this makes it seem strange indeed to roll into this historic old city in motor car. There being now a highway connecting this with other important points. "East is East and West is West and ne'er the twain shall meet." True East is East with its many customs so different to ours. But in many ways the East is being greatly influenced by the West and in many ways helped. Still there are some things that come from the West, our West, that make us blush with shame.

Teng Chow was one of the very first open ports in North China. The only place where people from other countries were allowed to live. So naturally when our Board sent missionaries to North China nearly 70 years ago they settled in this the only place then open. Dr. Hartwell was our first missionary here. He was joined by others and still others who studied the language here so as to be ready to go inland as soon as the opportunity came. Miss Lottie Moon spent her forty odd years of mission life in this old city. It was from here that she made her long (four days) overland journeys to Pingtu and lived in the villages for months at a time. Thus was the great work of Pingtu opened. Which now has grown to 30 churches with a membership of 7,000. Having in the county some 200 village schools, two high schools in the city where the children of the Christians and other children are educated and trained in the Christian life. Here we also have a hospital for men and women where thousands come for treatment and where all who come hear the sweet old story of Jesus and His love.

From this Teng Chow church the first beginning North China Mission has now grown to nine stations. The last opened being in Harbin far up into Manchuria. We are also planning to locate missionaries in Dalney which will make ten stations.

It was in Teng Chow in 1911 that our first W. M. S. of North China was organized, Miss Moon being the first President. Now we have 34 W. M. S. with 7 Y. W. A.'s and 12 Sunbeam societies. We feel that the women have developed wonderfully along these lines. This year completes our part in the \$75,000,000 Campaign, the W. M. U. taking one-third of the amount each year and almost always meeting their apportionment. On the whole did meet it.

It was good to see as members of the Teng Chow church dear grandmother Wang, who is second generation Christian and her bright granddaughter, Miss Wang. Miss Wang is one of our very best teachers, being fourth generation Christian and a product of our mission schools. Grandmother Wang, now nearly 80, was still in her teens when this the first Baptist church of North China was organized. How good it was to meet in this the "mother church" and see the fruits that she has borne, to hear reports from the now 87 churches which represent a membership of some 14,000. We thank God for this increase and for the great good the Gospel has done and is doing in North China. But the people, the great multitudes of people, are still without the fold. 14,000 is a very small number as compared with the 38,000,000 of people in the province.

Pray for us, Christ died for these millions of people.

Yours in His service,

Pearl Caldwell.

## TO SHREVEPORT BY NEW ORLEANS

I have a word that may be of interest to those who expect to attend the Fourth South-Wide Conference of Young People and Adult Baptist Sunday School Classes, January 13-15, Shreveport, La. For the accommodation of messengers east of the Mississippi River, the Texas and Pacific Railroad has agreed to put on a special train, leaving New Orleans on the morning of January 13th and arriving in Shreveport in time for the night service, on condition that one hundred passengers are secured east of the river. Their regular train will leave Shreveport Thursday night, January 15th, arriving in New Orleans Friday morning, and we desire the privilege of having the messengers stop over in New Orleans and take lunch with us at the Baptist Bible Institute. Our Baptist people will, I am sure, do all they can to make their brief stay mutually pleasant. Our Baptist people are becoming more and more interested in our Baptist Hospital, which is being erected, and the Baptist Bible Institute which the Lord is richly blessing.

Cordially yours,

—B. H. DeMent.

There are 1,118 tithees in the First Church, Shreveport, and over 1,500 contributors. An effort is being made to secure 2,000 contributors to the budget.

## B. Y. P. U. Department

"We Study That We May Serve"  
Auber J. Wilds, Field Secretary

### First Returns For Our Christmas Offering

Up to the time of this writing, which is December 20th, two B. Y. P. U.'s have sent in their offering for the B. Y. P. U. Cottage we are to build at Clarke College. This copy of The Record will be printed next week and will reach you a week later as no issue of The Record will be mailed Christmas week, so by the time you read this we are hoping that many unions will have reported. We will give from week to week the names of the unions contributing, and we hope before the list is closed to be able to publish every union in the state. Boost your union up if they haven't sent in their offering. Read the letter in The Record of December 18th. **First Union to Report**—Lovelace Union, Clinton, Miss., sending \$2.25. **Second Union to Report**, Berry Union, Clinton, sending \$5.00.

### Fifteenth Avenue, Meridian

The Fifteenth Avenue Church re-elected its present B. Y. P. U. General officers: Mr. James Hailey, Director; Mr. Frank Reed, Assistant Director; Miss Merle Brunson, General Secretary. They are planning their annual Graduation of Juniors and Intermediates, and their Installation Service to be a combination service and to be held at the regular Prayer Meeting hour the last day of December. A very impressive program is being planned, which will be followed by a social. An interesting new feature adopted by the B. Y. P. U. is the establishing of a rule that every person elected to any office in the B. Y. P. U. shall not only make himself or herself familiar with the duties of the office to which they have been elected, but must stand an examination on these duties, the papers being graded. This new feature in the work, it is hoped, will cause each officer to appreciate more the responsibility of the office.

### George County Organizes Associational B. Y. P. U.

On Sunday afternoon, December 14, the young people of George County came together at the Lucedale Church and organized an Associational B. Y. P. U. George County is a new county, and the George County Association is small with only eight churches. Half of these churches have B. Y. P. U.'s, and on the day they organized the Association each of these four churches had a large representation present. The churches with B. Y. P. U.'s are Lucedale, Agricola, Rocky Creek and Union. Each of these churches has a live wideawake B. Y. P. U. The Lucedale Church has a graded union with four departments—Junior, Intermediate, Senior and Adult. Miss Annie Averette is the efficient B. Y. P. U. Director of the church, who was also elected as President of the

Associational B. Y. P. U. Their aim is to have every church with a live B. Y. P. U. by another year, which will mean a 100% growth. They will have a meeting at least once a quarter and extra call meetings in between; the next meeting has been called for the fourth Sunday in January. And so the good work goes on.

### Primary Union Number Two

We have had for a number of years a Primary Union in the First Baptist Church, Vicksburg, and you only have to ask them to know what estimate of worth they place upon this organization. The Griffith Memorial Church, Jackson, has organized a Primary Union, which gives us two such unions in the state. These unions take in the boys and girls under nine years of age. The B. Y. P. U. Department is not pushing this phase of the work in a definite way, because we have no literature for the Primary Union, and it is up to the Leader to make her own programs. There is ample material, however, that is available for such programs, to be gathered here and there, and the right kind of a Leader can make the Primary Union a real asset to the church.

1925 is here and the challenge of a new year. As the years fast pass into history, some of us find ourselves saying over to ourselves the oft repeated lines, "Backward, turn backward, oh time in thy flight, and make me a child again, just for tonight", but we shake ourselves and we have flashed through our minds these stirring words, "Quit yourselves like men, and FIGHT". It is a fight all the way through life that we Christians are to make, and it is a fight of men, not children. "But thanks be unto God who giveth the victory through our Lord Jesus Christ".

We have set for our goal in B. Y. P. U. for this year ending November 1st, 1925, 1,500 B. Y. P. U.'s for Mississippi; with 1,000 churches reporting a B. Y. P. U. If we reach our goal, and only that, we will have left untouched more than a third of the churches in the state. Of course most of these churches are small, but there is no church too small to have a Training Service, and really the weaker the church, the more the need for the training. It is an appeal to pastors along with the others to get into the fight with us this year and help in winning the victory. You have been faithful, and have cooperated beautifully, but this year we must not say, "It is a little struggling church, with no chance for a B. Y. P. U." Do not say so until you have tried, not once, but many times, and failed. The B. Y. P. U. Department is having placed on its office door the word "Service". It is ours to serve, and when we can

## IT'S UP TO YOU Pastor and Superintendent!

The road to greater Sunday School Accomplishment has been opened by the Standard of Excellence.

### It's a Leadership Obligation

for you to lead your school to its Adoption and Attainment.



It MEASURES—tells the stature of your school.

It INCITES—moves your workers to greater efforts.

It BALANCES—produces well-rounded work.

It ACCOMPLISHES—guarantees better work.

Make it Your New Year's Resolution to Standardize Your School. Write your State Sunday School Secretary, or Arthur Flake, for full particulars.

### Baptist Sunday School Board, Nashville

DEPARTMENT OF SUNDAY SCHOOL ADMINISTRATION  
ARTHUR FLAKE, SECRETARY IN CHARGE

serve you, it is our pleasure. Let

Pastor Lott conducted the examination and Brother Hill was found sound in the faith and well versed in the doctrines of the New Testament. The writer preached the ordination sermon and Elder R. A. Kyle led the prayer, after which the presbytery completed the ceremony by the laying on of hands.

#### Drew

The B. Y. P. U. of the Drew Baptist Church met Sunday night in regular business session. The following officers were elected for the new year: President, Thomas Safley; Vice-President, Will McElroy; Recording Secretary, Hollie McElroy; Corresponding Secretary, Lilah Maxwell; Librarian, Eula Roberts; Treasurer, Martha Jasper; Chorister, Gladys Riddell. Group Captains: Charles Safley, Nella Dickinson; Group Secretary, Mary Ola Parks, and May Jasper. The work is beginning with every indication for a prosperous New Year.

Thos. Safley, President.

Lilah Maxwell, Cor. Sec'y.

#### ORDINATION

On December 31, 1924, the writer and Elder R. A. Kyle were called to Water Valley to assist Pastor J. G. Lott and the First Baptist Church at Water Valley in the ordination of Brother Aubrey B. Hill to the full work of the gospel ministry.

Brother Hill is a fine young man, the son of Brother and Sister W. J. Hill of Water Valley. He has been to the Moody Bible Institute of Chicago, for one or more sessions and he is now in Mississippi College. It is his purpose to attend the Seminary when he has finished his college course. His future prospects as a preacher are exceedingly bright. He has been called as pastor by the O'Tuckalofa Baptist Church near Water Valley.

The ordination service was very spiritual and inspiring all the way through. The dear old father and mother of Brother Hill were present and bowed by his side during the prayer and were among the first to shake hands with him as tears of happiness streamed down their cheeks. These dear old saints have a younger son who is also entering the ministry. May the Lord bless these dear boys who are giving their lives to Him.

—R. L. Breland.

## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON

Sunday, January 4, 1925

By R. A. Venable

Subject: Christ's triumphal entry into Jerusalem. Luke 19:29-46.

We enter now upon the last week of our Lord's earthly life. Leaving Jericho he reaches the little town of Bethany on Friday evening. There he spent the next day, which was the Jewish Sabbath (our Saturday). In the evening he attended a feast at the house of Simon the leper. Lazarus, and his sisters, Mary and Martha and the disciples of Jesus were among the guests on this occasion. At this feast Mary anointed the feet of Jesus and wiped them with the hairs of her head. Mark 14:3-9; John 12:3-8.

In the evening on hearing of his presence at Bethany, certain Jews came out from Jerusalem to visit him and Lazarus whom he had recently raised from the dead. John 12:9. During the same evening the chief priests on hearing of his arrival in Bethany, took counsel with a view to putting both Jesus and Lazarus to death. John 12:11-12.

The next day, Sunday, dates the beginning of Luke's narrative comprising our lesson. Beginning with Palm Sunday and on through the week, till the next "first" day of the week" transpire the most important, the most magical scenes to be found in the annals of human history. The lesson contains an account of the incidents of our Lord's entrance into Jerusalem as the shadows of the cross gather thick and fast about him. Having spoken the parable of the pounds designed to correct some erroneous ideas of the kingdom, which were wide-spread and deep-rooted even in the minds of his disciples.

"And when he had thus spoken he went before, going up to Jerusalem." (Ver. 28.) Matthew, Mark and Luke make no mention of any break in our Lord's journey from Jericho to Jerusalem. But John tells us that Jesus came to Bethany six days before the Passover. The date of his arrival in that village was Friday evening our time, where he remained over the Jewish Sabbath day until Sunday morning. He was given a feast in the house of Simon the leper. Not only was Jesus in attendance but Lazarus, Mary and Martha, his sisters, probably also the special group of his disciples. At this feast Mary anoints the feet of her Lord and wipes them with the hairs of her head. On leaving the town of Bethany Sunday morning for Jerusalem he provides himself with such equipage as would symbolize the spirit and the purpose of his going up to Jerusalem.

"When he drew nigh unto Bethphage, and Bethany at the mount that is called Olivet, he sent two of his disciples, saying, 'Go your way into the village over against you; in which if you enter ye shall find a colt tied, whereon no man ever yet

sat: loose him and bring him, etc.' (Vers. 29-35.) They found the ass as Jesus said, and the owners readily consented for the beast to be taken when told the Master needed it. Whether this incident was the carrying out of some previous arrangement we are not informed.

"And they brought him to Jesus: And they cast their garments upon the colt and they set Jesus thereon." (Vers. 35-36.) Jesus and his disciples had come afoot from Jericho. The almost twenty miles traversed by him and his pilgrim band were steep, tortuous and rugged. He now changes his mode of travel and prepares to enter Jerusalem with such insignia of royalty as were becoming the Messianic King, the King of Peace. The ass was not held among the Orientals in such disesteem as by the Western people. In the light of current thought, the ass was the symbol of peace, the horse of war; the ass was the symbol of humility, the horse of pride. The horse was caparisoned with the trappings of military display, or regal tinsels, but the ass upon which Jesus entered Jerusalem was covered with coarse outer garments of his disciples.

Zechariah's prophetic forecast of the coming King found its fulfillment in the entry of Jesus into Jerusalem, riding upon an ass. (Zech. 9:9.) Conscious of his Messianic calling and the majesty of heaven's king, the manner of his entry into the city was an expression both of the spirit of his kingdom and of his claim to sit upon the throne of his father David. "Never did our Savior take so much state upon him as now, that he was going toward his Passion; other journeys he measured on foot, without noise or train: This with a princely equipage and loud acclamation." The tokens of humility and of a royalty which could have commanded legions of angels to attend him around the heights of Olivet were such as to shock the current conception of the religious leaders of Jerusalem.

"And as he went, they spread their garments in the way." (Ver. 36.) The throng which accompanied him from Bethany were Galileans, who had witnessed his mighty works, in their borders, and had escaped the spirit of deadly hatred which burned in the hearts of the leaders in Jerusalem. In the high tide of their enthusiasm they threw their garments along the way that the colt on which no one had ever sat, might walk upon them. This token of respect was such as was paid to kings and great conquerors, (See 2 Kings 9:13), and served to express their faith in Jesus as the promised King of Israel. The multitude grew as the procession moved on. On hearing of his approach to the city "much people that had come to the feast" (John 12:12) streamed out to meet him, bearing palm branches in their hands.

"And as he was drawing nigh, even at the descent of the Mount of

Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen." (Ver. 37.) The full content of the shouts of the multitude must be gathered by comparing the various exclamations given in the accounts of the four evangelists.

Matthew gives: "And the multitude cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord: Hosanna in the highest." 21:9; Mark gives, "And they that went before, and they that followed, cried, Hosanna! Blessed is he that cometh in the name of the Lord: Blessed is the kingdom of our Father David. Hosanna in the Highest." 11:9-10. Luke, saying, "Blessed is the king that cometh in the name of the Lord; peace in heaven and glory in the highest." 19:38. John says, "The multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna! Blessed is he that cometh in the name of the Lord, even the king of Israel." 12:12-13.

This glorious outburst of exultant joy in honor of Israel's king swept up the slopes of Olivet, and rolled down into the city, filling the air

with the coronation song of praise to him who was so soon to pass from the cross to the throne, not of Israel, but to the throne of universal empire. This song was in celebration of a triumph, unlike those of earthly monarchs. "No spoils of villages or town adorned it, no trains of captives destined to slavery or death; the spoils of his sword and his spear were seen only in the trophies of healing and love for lame whom he had cured ran before, the dumb sang his praises, and the blind, sightless no longer, craved to praise their benefactor."—Geikie. The acclamation of the multitude in honor of their king, Messiah, gave consternation to the unfriendly Pharisees found among the multitudes who composed the pageantry of the triumphant entry. Mortified, helpless, and fearful of the consequences of their own party of such enthusiastic devotion to the prophet of Nazareth as the promised king of Israel, they turned to Jesus himself asking him to silence the shouts of his disciples.

"Some of the Pharisees from the multitude said, unto him, 'Teacher rebuke thy disciples. And he answered and said, I tell you that of these shall hold their peace, the stones will cry out.' (Ver. 40.)

(Continued on page 14)

## Health and good looks

—the reward of internal cleanliness.

**I**F YOU do not keep clean internally your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks and insomnia, each of which saps your health and vitality.

### Avoid Laxatives—say Doctors

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition.

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt this habit of internal cleanliness. For sale by all druggists.



# Nujol

REG. U. S. PAT. OFF.

For Internal Cleanliness

Thursday, January 8, 1925

## Department of Evangelism

Conducted by

Rev. R. S. Gavin, D.D.,  
Quitman, Miss.

### The Evangelistic Bulletin

I mentioned it in last issue. Here are some further good points in its favor:

1. The principle involved is the same that underlies all of our regular activities. It is this: The bringing together in the most effective way possible any given need and its adequate supply. All effective organization rests on this principle. In order to meet in the most counting way possible the needs of a real or contemplated situation, we combine, correlate, and otherwise adjust our forces and agencies—and call it "organization". The want given, we organize in order to meet and adequately supply it.

All missionary endeavor is a practical application of this principle. As Paul states it in Romans: "Whoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" There you have it: The need of a lost soul and the want supplied in and through the sent preacher.

In the last analysis, the same principle obtains in all our enlistment, educational, benevolent work. It's the Macedonian call to Paul at Troas modernized and applied to the activities of the Baptists right here in Mississippi.

Every church in the state contemplating a series of revival meetings becomes, as it were, both a need and a supply—a need to be supplied by some capable preacher or singer somewhere in the state; a supply for the services of some capable man somewhere in the state who has a few weeks time available for evangelistic work.

Just think, too, what far-reaching results would come to us, if all the available time of all the Pastors in the state should be noted from week to week in our bulletin-folder and sent out to all the churches needing evangelistic helpers. It isn't an exaggeration to assert that a mighty revival would sweep the entire state. So may it be!

2. The whole matter with me was first a mere idea—a suggestion—an impression that would not down. Already it has met with encouragement enough to warrant me in writing it down that the bulletin-idea is going to be popular with both Pastors and congregations. I am even now in receipt of strong endorsement from some of our leading and most useful Pastors. I know now that the idea presages good—and nothing but good. There are not enough angles to it—complications—to have any objectionable features—it's just a simple proposition that is 100%

good! Divested of all "confusing appearances" it means this: A church needs a preacher or singer—or both—in a series of revival services; or a Pastor (city, town, or country Pastor) has, or is to have, some time—a week, a month, or more—which he can give to revival work. Both church and preacher or singer find in the weekly-revised bulletin exactly what they want, namely: The church a capable helper—and the Pastor or singer an opportunity to use for the glory of God his available time.

3. I hereby invite—even urge—all our good Pastors and singers to write me thus early if they have any idea of the dates and length of time they can give to revival meetings during the year.

Some of the brethren have already written me. For this I thank them. I am exceedingly anxious that all others who can hold meetings during the year write me as freely and fully as possible. Letters to me will not be published in the bulletin—only the name and date with a few outstanding facts will appear in the folder. But in writing me I shall be glad for the brethren to write "heart to heart", setting down all facts that might enable me to suggest a particular type of preacher or singer—should such requests come to me. And I can assure my fellow-workers in the pastorate that every line written me shall be regarded strictly confidential—so that nobody shall ever have even the suspicion that any preacher is given to the bad habit of "blowing his own horn".

Immediately after the holidays most of our nearly 2,000 churches will begin planning for their annual revivals. In hundreds of instances the most serious problem is going to be capable, available help just at the time they want their meetings. Because there are so many counter-interests these times that churches have to consider them when they begin to plan revival meetings. Many of these congregations are going to look to the evangelistic bulletin for a preacher or singer—or both. Brother Pastor, you see how it is. If you can give a limited amount of your time to revival work, the churches of the state need that information. They can get it through the bulletin, if you'll send me your name.

Another matter: If the plan appeals to you, but as yet you do not know when or how much of your time you can give to revivals, then kindly write me, fellow-laborer, giving me whatever general data possible. I want to file your letter and perhaps write you later of any emergency or calls for immediate help.

And then I hope every church in the state that finds itself in need of an evangelistic preacher or singer—or both—will write for the bulletin. Understand, the only financial consideration connected with the plan is a postage stamp enclosed with the request for the folder. The bulletin, revised every Monday morning, is to be free for the asking.

4. A few years ago the church of which I was Pastor decided to have a meeting just one month hence.

We also decided to invite a certain brother Pastor to help us—and I wrote him. He was obliged to decline because that particular time was already engaged. I then wrote another—and he couldn't come. And still another—and another! I finally succeeded in getting a man just one week before time for the meeting to begin. The man we secured was in every way acceptable and we had a glorious meeting. But think how the whole matter might have been consummated in less than a week if we had had such a medium of exchange as is contemplated in our bulletin.

Of course, we might have gotten the first man we invited—if we had taken the matter up with him a year before we wanted the meeting. But that isn't always possible with Baptists—nor will it be necessary, except for purely personal preferences, if the bulletin idea is extensively carried out.

Then, too, there are many, many instances in which at the last moment a Pastor or evangelist is forced to cancel his engagement. This leaves the congregation in a very embarrassing predicament—a predicament, too, for which nobody is responsible. In such instances, if the bulletin functions largely, in less than forty-eight hours another capable man can be secured for the meeting.

Then, again, quite often congregations are forced to postpone or cancel engagements with Pastors or evangelists. This leaves "open time" for the minister—and yet for that very date there are perhaps scores of congregations anxious to secure that very man!

### OUR NEW SONG BOOK LIVING WORDS

Is now ready for sale and distribution. The best song book we have published. Suitable for Church and Sunday School. A number of fine invitational songs for revivals. 192 page shaped note edition. Price single copy 35 cents, \$3.60 dozen, \$14.50 for 50 copies, and \$28.50 for 100 copies. Order direct from The Teachers Music Publishing Co., Hudson, N. C.

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Burns have been  
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### MOORE'S COMMENTARY ON THE UNIFORM LESSONS FOR 1925

### POINTS FOR EMPHASIS

Baptist Sunday School Board, Nashville



And so I conclude these observations exactly where I began them: The bulletin idea is the bringing together in the most effective way possible any given need and its adequate supply.

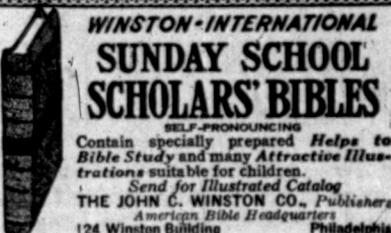
Brother Pastor, follow the example of those who have already written me—write me what you think you can do in revival work during 1925.

The first issue of the bulletin will be in the early part of February.

"I want a pair of the best gloves you have," said Mrs. Nurich, at the glove counter.

"How long do you want them?" asked the polite salesman.

"Don't get insultin', young man! I want to buy 'em, not hire 'em."



### CAN YOU ANSWER THESE QUESTIONS?

Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION GIVING and PLANNING?

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2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.

3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it.

J. F. LOVE,  
Corresponding Secretary  
Foreign Mission Board, S. B. C.,  
Richmond, Va.

**THE HOUSTON, TEXAS,  
REVIVAL**  
By Jas. B. Leavell,  
Pastor, First Baptist Church,  
Houston, Texas

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The meeting represented many unique features. Notable among these are the following:

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The expenses of the meeting ran to over \$12,000. This was cared for by plate collections.

Again it is noteworthy that the evangelist received not one cent personally for his services. It was Dr. Norris' proposal that the meeting only take care of such expenses as were incurred in his own church because of his absence, stating that he

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\$5,000.00 Jan. 1, 1927	\$5,000.00 Jan. 1, 1930
5,000.00 Jan. 1, 1928	5,000.00 Jan. 1, 1931
5,000.00 Jan. 1, 1929	25,000.00 Jan. 1, 1932

**SECURITY:**

First mortgage on ground situated on East side of North State Street, between Carlisle and Manship Streets, in the city of Jackson together with the buildings thereon and all equipment, appliances, accessories, furniture, etc., used and to be used in said buildings. Property has a frontage of an entire block on North State Street, one of the principal streets of Jackson. The buildings consist of one three-story brick hospital building and a two-story nurses home. The Hospital is owned by the Mississippi Baptist State Convention and is under the direction of a Board of Trustees selected by this Convention. Its usefulness is well known as it has served patients from practically every locality in Mississippi.

**VALUATION:**

Grounds	\$ 20,000.00
Main building	145,000.00
Nurses home	10,000.00
Furnishings and Equipment	45,000.00

Total \$220,000.00

**INSURANCE:**

Fire Insurance	\$ 50,000.00
Tornado Insurance	50,000.00

**LEGALITY:**

The titles to this property and the legality of this bond issue have been approved by Messrs. Watkins, Watkins & Eager, Attorneys, of Jackson, Mississippi.

**Normal Income Tax, Not Exceeding 2% Paid by Borrowers.**

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Mother—"I think we'd better call Doctor Jones. Fredsie has a severe pain in the head."

Father—"Oh, pshaw! He'd had that so often before."

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Third Streets  
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## East Mississippi Department

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### Duck Hill

The writer on the fourth Sunday closed out his first year as pastor of the good church at Duck Hill. The church was in splendid condition when I came to it, having had Dr. M. O. Patterson as pastor for a number of years, he being one of the best pastors and preachers in the state. So the work has moved along nicely. There has been more than 20 additions to the church during the year. Dr. B. H. Lovelace of Clinton conducted a very satisfactory revival last summer. While the church did not pay all it subscribed to the 75 Million Campaign still it paid nearly twice the amount allotted to it.

For the 1925 budget the church has laid out its work on a basis of more than \$2,500.00, thus holding up the standard set during the five years of the Campaign. It proposes to go onward and not backward.

The church closed the old year in a very appropriate way. Dr. P. I. Lipsey, the much beloved editor of The Baptist Record, came to our help and he and the pastor assisted by Deacon J. L. Wray, at the command of the church, ordained to the office of deacons four of the church's finest young members, viz: J. W. Leigh, J. E. Heath, M. F. Herring, and R. A. Wood. So we are looking forward to a very successful year in 1925.

The Sunday School under the direction of Superintendent J. W. Leigh, lacks only one or two points of being A-1, and this standard it hopes to reach soon. The W. M. U. under the splendid leadership of Mrs. M. F. Herring is doing splendid work. The Intermediate B. Y. P. U. hopes for better things this year. Some of God's choice spirits live at Duck Hill.

### Notes and Comments

Duck Hill Church mourns the death of Sister Elizabeth Wood, who died in November. She was 94 years old, born in 1830.

Rev. J. E. McCraw, now in Newton attending Clarke College, has been called to Burnside Church, Neshoba County, to succeed Rev. G. H. Suttle, who resigned.

Elder A. C. Furr, who recently resigned a five years' pastorate at Scooba, Miss., is open for work anywhere the Lord needs him. Prof. [redacted] who was for a number of years superintendent of the Kemper County A. H. S. and a member of Brother Furr's church at Scooba, recommends him very highly as pastor.

Rev. H. F. Killen, who was reared to manhood in Neshoba County, Miss., but has been for many years in Louisiana and Texas, where he has held many important pastorates, could be induced to take work in

Mississippi. He is said to be a splendid preacher and pastor. He is at present at Natchitoches, La.

I notice in the secular papers that Elder H. C. Joyner of Hazlehurst has accepted a call to Weir and McAdams in Choctaw and Attala Counties. He is a splendid pastor and goes to a good field. May the Lord bless him and the work.

There is no law against making suggestions, no one has to follow them; so, since we are to have six evangelists in the state, one in each of the six districts as now laid out, I would suggest that Elders W. H. Shirley of Philadelphia and Bryan Simmons of Laurel be employed as two of those evangelists. I have had both of these men with me in meetings and they are safe, sound and full of vim and very successful. Now say what you please.

Pastor J. G. Lott's good church at Water Valley is made up largely of railroad men, and they seem to be among the best class of railroad men. They are loyal to their pastor, to the church and to God. That is the kind of men we need in all our public service. Brother Lott is happy as their pastor.

**Mississippi Woman's College Notes**  
A most beautiful Christmas spirit was manifested in the Lottie Moon Y. W. A. Christmas offering. The Sunday morning offering service was most impressive. There was a big white basket with a green bow on it which made the Y. W. A. colors and into this the girls put their offering when they went forward. Their offering to the Master was over \$104.

One of the finest Y. W. A. programs of the year was written by one of the Woman's College girls, Ethel Ward. It was in the form of a play showing the true Christmas spirit. Many of the nations were met together who had not heard the story of the birth of Christ and knew nothing of Christmas. While they were wondering why America was so beautiful an American Christian came in with her arms full of Christmas packages and she told them in a most beautiful way why Christ came to this earth and that it was the love of Christ in the hearts of Christians in America that made America so beautiful. After they found this out they were happy. All the girls felt that they wanted to have a part in this blessed privilege.

The Music Department of the College has advanced so wonderfully that its equipment must be in keeping with it and a pipe organ is needed; therefore the girls are going to help raise the necessary funds to install it. In their wonderful spirit they pledged to raise their part. When you come to Woman's College next spring you will see our splendid pipe organ.

Those hovering Spirits! That crafty Lucifer! How they made us shudder as they moved about in

agony at the tolling of the church bells! Such was the impression when the curtain was raised and the Juniors of the Speech Arts Department presented Longfellow's "The Golden Legend". From the moment that the curtain was raised the interest was intense. The following were the characters as they appeared: Lucifer, Lois Franks; Powers of the Air, Cecelia Durscherl, Christine Bush, Eugenia Magee; Prince Henry, Willard P'Pool; Hubert, Christine Bush; Walter, Wilma Jones; Gottlieb, Wilma Jones; Ursula, Belle Pinson; Elsie, Helen Polk.

The Seniors of the Speech Arts Department also gave two most attractive Christmas plays.

The literary societies with their splendid programs can mean much to the life of a college girl and the Hermenian and the Philomathian Societies have been playing this part. A program on "So Big" by Edna Ferber was most attractively arranged.

Such fun the little sisters of the upper classmen did have at the

Christmas parties given in their honor Saturday night. They were a happy bunch dressed like little sisters and acting like them too. They were too cute for words. Santa was mighty good to them all, and my! such good things to eat! They hated to go home, but little sisters must be in bed early or they are too cross the next day.

Are Woman's College girls lucky? Well I guess. They have from December 19 to January 5 for their Christmas holidays. Are they happy? They are that. I just wish you could hear them these last few days for it would do your heart good. When they get home there will be some supremely happy girls. Do Woman's College girls love their homes? Yes sir!

Madeline McCann.

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Clinton, Mississippi

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For the 1925 budget the church has laid out its work on a basis of more than \$2,500.00, thus holding up the standard set during the five years of the Campaign. It proposes to go onward and not backward.

The church closed the old year in a very appropriate way. Dr. P. I. Lipsey, the much beloved editor of The Baptist Record, came to our help and he and the pastor assisted by Deacon J. L. Wray, at the command of the church, ordained to the office of deacons four of the church's finest young members, viz: J. W. Leigh, J. E. Heath, M. F. Herring, and R. A. Wood. So we are looking forward to a very successful year in 1925.

The Sunday School under the direction of Superintendent J. W. Leigh, lacks only one or two points of being A-1, and this standard it hopes to reach soon. The W. M. U. under the splendid leadership of Mrs. M. F. Herring is doing splendid work. The Intermediate B. Y. P. U. hopes for better things this year. Some of God's choice spirits live at Duck Hill.

### Notes and Comments

Duck Hill Church mourns the death of Sister Elizabeth Wood, who died in November. She was 94 years old, born in 1830.

Rev. J. E. McCraw, now in Newton attending Clarke College, has been called to Burnside Church, Neshoba County, to succeed Rev. G. H. Suttle, who resigned.

Elder A. C. Furr, who recently resigned a five years' pastorate at Scooba, Miss., is open for work anywhere the Lord needs him. Prof.

who was for a number of years superintendent of the Kemper County A. H. S. and a member of Brother Furr's church at Scooba, recommends him very highly as pastor.

Rev. H. F. Killen, who was reared to manhood in Neshoba County, Miss., but has been for many years in Louisiana and Texas, where he has held many important pastorates, could be induced to take work in

Mississippi. He is said to be a splendid preacher and pastor. He is at present at Natchitoches, La.

I notice in the secular papers that Elder H. C. Joyner of Hazlehurst has accepted a call to Weir and McAdams in Choctaw and Attala Counties. He is a splendid pastor and goes to a good field. May the Lord bless him and the work.

There is no law against making suggestions, no one has to follow them; so, since we are to have six evangelists in the state, one in each of the six districts as now laid out, I would suggest that Elders W. H. Shirley of Philadelphia and Bryan Simmons of Laurel be employed as two of those evangelists. I have had both of these men with me in meetings and they are safe, sound and full of vim and very successful. Now say what you please.

Pastor J. G. Lott's good church at Water Valley is made up largely of railroad men, and they seem to be among the best class of railroad men. They are loyal to their pastor, to the church and to God. That is the kind of men we need in all our public service. Brother Lott is happy as their pastor.

**Mississippi Woman's College Notes**  
A most beautiful Christmas spirit was manifested in the Lottie Moon Y. W. A. Christmas offering. The Sunday morning offering service was most impressive. There was a big white basket with a green bow on it which made the Y. W. A. colors and into this the girls put their offering when they went forward. Their offering to the Master was over \$104.

One of the finest Y. W. A. programs of the year was written by one of the Woman's College girls, Ethel Ward. It was in the form of a play showing the true Christmas spirit. Many of the nations were met together who had not heard the story of the birth of Christ and knew nothing of Christmas. While they were wondering why America was so beautiful an American Christian came in with her arms full of Christmas packages and she told them in a most beautiful way why Christ came to this earth and that it was the love of Christ in the hearts of Christians in America that made America so beautiful. After they found this out they were happy. All the girls felt that they wanted to have a part in this blessed privilege.

The Music Department of the College has advanced so wonderfully that its equipment must be in keeping with it and a pipe organ is needed; therefore the girls are going to help raise the necessary funds to install it. In their wonderful spirit they pledged to raise their part. When you come to Woman's College next spring you will see our splendid pipe organ.

Those hovering Spirits! That crafty Lucifer! How they made us shudder as they moved about in

agony at the tolling of the church bells! Such was the impression when the curtain was raised and the Juniors of the Speech Arts Department presented Longfellow's "The Golden Legend". From the moment that the curtain was raised the interest was intense. The following were the characters as they appeared: Lucifer, Lois Franks; Powers of the Air, Cecelia Durscherl, Christine Bush, Eugenia Magee; Prince Henry, Willard P'Pool; Hubert, Christine Bush; Walter, Wilma Jones; Gottlieb, Wilma Jones; Ursula, Belle Pinson; Elsie, Helen Polk.

The Seniors of the Speech Arts Department also gave two most attractive Christmas plays.

The literary societies with their splendid programs can mean much to the life of a college girl and the Hermenian and the Philomathian Societies have been playing this part. A program on "So Big" by Edna Ferber was most attractively arranged.

Such fun the little sisters of the upper classmen did have at the

Christmas parties given in their honor Saturday night. They were a happy bunch dressed like little sisters and acting like them too. They were too cute for words. Santa was mighty good to them all, and my! such good things to eat! They hated to go home, but little sisters must be in bed early or they are too cross the next day.

Are Woman's College girls lucky? Well I guess. They have from December 19 to January 5 for their Christmas holidays. Are they happy? They are that. I just wish you could hear them these last few days for it would do your heart good. When they get home there will be some supremely happy girls. Do Woman's College girls love their homes? Yes sir!

Madeline McCann.

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(Continued from page 10)

Neither the sneers of these Pharisees at the acclamation of his disciples, nor the contempt they heap upon Jesus for accepting Messianic honors, disturbed his serene confidence in his consciousness, that his hour had come to manifest himself as the royal Son of David, the Messiah of Israel.

"And when he was come near he beheld the city, and wept over it, saying, 'If thou hadst known in this day, even thou, the things which belong unto peace, but now they are hidden from thine eyes.' (Vers. 41-42.) When Jesus arrived at a point in the road where it turned downward to the north the whole city came plainly in view. 'The splendor of this view of the city of God, in the morning sun, one can scarcely imagine now. Straight before stretched the vast white walls and buildings, of the temple, its courts, glittering with gold, rising one above the other, the steep sides of the hill of David crowned with lofty walls; the mighty castles towering above them; the sumptuous palace of Herod in its green parks, and the picturesque outlines of the streets. Over all rested the spell of a history of two thousand years.'

The vision of the city of marble and stone walls and palaces, silver and gold and the grandeur of the temple itself the symbol of spiritual realities, the dwelling place of Jehovah the God of Israel his soul with indescribable sorrow. The word expressive of this sorrow, denotes more than shedding tears, but deep loud lamentations. His inexpressible grief was not inspired by the effort of the religious authorities and the people of the city to frustrate his triumphant entry as the Messianic king, of the Israel of God. Their hostility could not bar him from the sceptre of universal empire. His royal prerogatives came from the purpose of the Eternal Father, and were not dependent upon the continuities of time, nor the hostility of men or devils. His soul was moved to strong crying by the appalling fate which Jerusalem had invited upon herself. This fate by prophetic perversion, Jesus saw but had no power to avert. When he could not help, he could weep. The terrible doom which was to overtake them a generation later pressed in upon his soul, and wrings from him a wail of woe. The countless opportunities which they had rejected were premonitory of the spirit of hostility with which this last opportunity ever to come to them, would meet.

His entrance into the city would afford them a new occasion for heaping up wrath against the day of wrath and the righteous judgment of God. They all were too blind to see and their hearts too hard to feel the approaching crisis. "If thou hadst known in this day, even thou, the things that belong unto peace", but they did not know it. They could not; it was hidden from their eyes, once for all, by divine decree. Moral perversity leads to moral impotency. Moral and spiritual blindness fosters hostility to the truth and brings inevitable destruction.

Jesus foresees the terrible doom which will befall the proud, wicked and murderous inhabitants of the city who have cast away their last opportunity to escape the impending destruction.

"For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side and shall dash thee to the ground, and thy children within thee; and they shall not in thee, one stone upon another, because thou knewest not the time of thy visitation." (Vers. 43-44.)

So graphic was this horrible picture drawn by Jesus of the impending siege, and destruction of Jerusalem by Titus, the Roman general, in the year seventy that some have thought that the prophecy must have been reworded to fit the circumstances of that awful tragedy, so graphically given by Josephus. The Roman legions have not to their credit a bloodier page in the history of their conquest carnage, cruelty and destruction. The only mitigating circumstance in this terrible massacre was the stubborn, and frenzied resistance of the city. With remorseless purpose Titus went forward with the sword of destruction, till not one stone was left upon another. The proud center of Jewish worship was obliterated from the face of the earth, and the nation destroyed for all time. What could not be accomplished by the engines of war was effected by starvation, crucifixion and slavery. Men and nations cannot escape the penalty of their sins. God may be silent for a time, but he does not slumber, nor will he restrain his wrath forever. Jesus pressed his way on into the city.

"And when he was come into Jerusalem, all the city was stirred, saying "Who is this? And the multitude said, this is the prophet, Jesus, from Nazareth of Galilee." Matt. 21:9-11.) "And he entered into the temple, and when he had looked around about upon all things, it being now eventide, he went out into Bethany with the twelve." Mark 11:11. "He took possession of it in the name of Jehovah its Lord, and closed the wonderous day by a calm and prolonged survey of all around." He retires for the night to Bethany but will return in the morning and cleanse the temple of thieves and robbers and resolve it to a house of prayer for all nations.

#### SUNDAY SCHOOL LESSON

##### Sunday, January 11, 1925

By R. A. Venable

Lesson Text: Matthew 25:31-46.  
Subject: The Last Judgment.

Golden Text: "And the king shall answer and say unto them: Verily, I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." —Matt. 25:40.

This discourse of Jesus was delivered during Tuesday of Passion Week, in connection with the Parables of the Ten Virgins, and of the Talents. The language is simple to read but difficult to interpret.

In the very beginning the question intrudes itself as to whom are in-

cluded in this assize? Is it a judgment of his disciples alone, or all nations, whether disciples or not. To make it more definite, (1) Is judgments of Christians only? (2) Or of unchristians, (3) or once more, of all, both Christians and unchristians? The writer in Dummelow's Bible Commentary on the passage is very pronounced. "Christ here speaks of the judgment of Christians alone." Reasons given for the position are too long to be quoted here but are of considerable force. Meyer also entertains the same view and defends his position in a masterful way. Dean Alford held that only the non-christians were embraced in this judgment. In later editions of his Greek Testament, he hovered over doubtful boundaries. It would be difficult to carry through an interpretation based on the view that only non-christians were embraced in this general assize. Take any view you wish and you will encounter many perplexing difficulties. This may be affirmed confidentially that we have here a program of judgment in which the final issue of life are passed under the inspection of an infallible judge who passes an irreversible sentence.

"But when the Son of man shall come in his glory and all the angels with him, then shall he sit on the throne of his glory." (Ver. 31.) The ineffable splendor of this scene rises to superlative grandeur in contrast to the circumstances of Christ, when he spoke these words. These are the words of him, "who was within, two days, to celebrate the Passover and be crucified." They set forth the completeness and the glory of his triumph. This divine foresight and the outshining excellence of his personality add to the sublimity to his advent to the throne of judgment of the nations. This majestic personality invested with the prerogatives of supreme judgment of the nations, attended by a retinue of angels, as witnesses and executive agents, whose interest in man's destiny and final salvation served to enhance the glory of the judgment scene. These are the first born of God, the morning stars of creation, whose love for God and his universe glows with quenchless ardor, and whose speed is as the lightning. They attend him in countless numbers, "the bright stars, that crowd in innumerable constellations, every firmament that spans every globe and system throughout immensity." In full consciousness of a "finished victory" he sits upon the throne of his glory.

"And before him shall be gathered all the nations: and he shall separate them one from another as the shepherd separateth the sheep from the goats." (Ver. 32.) This whole judgment scene proceeds on the assumption that the gospel has been preached to all nations. The confidence that our Lord has in his people is shown in the commission. They were to carry the gospel message to the last outpost of the earth. In this judgment scene it is assumed that this command has been carried out in full. So all nations appear either voluntary or involuntary for the final assize. They come at the

(Continued on page 15)

## IN MEMORIAM

Rev. R. L. Bunyard

Whereas, our heavenly father, in His infinite wisdom, has taken from us our beloved pastor, Rev. R. L. Bunyard, be it resolved:

First, That we bow in humble submission to His will.

Second, We are so thankful to have had the leadership of this Godly man. His walk and life before us have been an inspiration and blessing to, all.

Third, That we extend our heartfelt sympathy to his bereaved family. May God richly sustain them is our prayer.

Fourth, That a copy of these resolutions be sent to the family. That a copy be sent to The Baptist Record for publication.

—New Hope Baptist Church.

Mrs. E. D. Cox,  
R. L. Atkinson,  
W. E. Mann,  
Committee.

### Hardy Jones

The following resolutions in memory of Hardy Jones were adopted by First Baptist Church, Vicksburg, Miss., December 3, 1924:

Whereas, our dear friend and beloved brother, Hardy Jones, has been called to lay down his work and leave his earthly abode to enter the "Father's House of Many Mansions", therefore be it

Resolved, that our hearts are heavy as we gather in church, or prayer-meeting, or Sunday School, or deacons' meeting, or other meetings where good people congregate, and his place is vacant; and we weep because he is not, even as Jesus wept at the grave of his dear friend, Lazarus.

Resolved further, that in his death our board of deacons lost one of its most active workers and wisest counsellors; our church one of its most consistent and loyal members; our Sunday School one of its ablest and most devoted officers; our community one of its most useful citizens; Christianity one of its best examples; and every one within his reach a true and helpful friend.

Resolved further, that we thank God for his consistent life of Christian consecration and activities. It was to us, and still is, an inspiration to higher resolves and more faithful service.

Be it further resolved, that a memorial page be set aside in the minute book of this church whereon these resolutions shall be inscribed, and a copy furnished his family and also a copy each to the Vicksburg daily papers and to The Baptist Record.

### Obituary

Whereas the earthly life of Sister Sarah Elizabeth Wood, born November 19th, 1830, died November 19th, 1924, was brought to a completion, when her soul was admitted into and given perfect joy in the New City.

Whereas in her going the Duck Hill Baptist Church has realized the loss of its oldest member, as well as a loved neighbor and friend.

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Therefore, be it resolved, that we strive to keep before us the ideals and examples of her richly matured life, that our days may also be long in the service of the Lord, here in this world that He has given us.

Resolved, that a copy of these resolutions be entered upon the minutes of the Duck Hill Baptist Church, and copies be sent to the bereaved families and the Baptist Record.

Miss Emma Wilkins,  
Mrs. Lillian Wray,  
Mrs. M. F. Herring,  
Committee.

#### Wilcher

Mrs. G. W. Wilcher quietly passed out of this life, November 1st, 1924. She had been a member of the Pine Bluff Baptist Church for many years. She spent the latter years with her daughter, Mrs. Cooper at Utica.

In the presence of a large crowd of friends and relatives, she was laid to rest in the Pine Bluff cemetery, funeral service by the writer. Many beautiful flowers were testimony to her place in the affections of the people.

Five children of mature years are asdened by her departure, but all will be better by her living.

—Owen Williams, Pastor.

#### Willie Ford

On Sunday night, December 28th, 1924, God called from his suffering Willie Ford, age thirty-six years, only son of Mrs. Mamie Ford of McCurdy. He was a consecrated Christian, a deacon of the Baptist Church. His body was laid to rest in the family cemetery in the presence of a throng of relatives and friends, after services by his pastor, W. C. Ballard. The beautiful flowers were a token of the esteem in which he was held in his church and community.

—His Pastor.

#### Obituary

Brother Moody White, another veteran of the Cross, and Confederate soldier, passed to his eternal reward December 16, 1924. He was born April 23, 1839, in Bibb County, Alabama, but came to Mississippi when eight years old.

His first wife having passed to her reward 42 years ago, he now leaves a second wife, five children and a number of other relatives, and friends to mourn his departure.

Brother White became a Christian in early life, and at his death, he was a member of County Line Baptist Church. He leaves in the lives of his children many marks of a noble character.

—John Q. Broadus,  
His Pastor.

#### (Continued from page 14)

call of the shepherd, sheep and goats composing one flock—all come. There is to be a judgment, none can escape it. The deeds done in the body are going to be adjudicated. (Rom. 2:6; 2 Cor. 5:10; Gal. 6:8.) The separation is not merely the beginning of the judicial procedure but a summing up of all that follows. The ground on which the separation was made comes out in the succeeding details of the judgment program. Such separation was not an arbi-

trary procedure of the judge. Type of character was the determining factor. They were all one flock under one shepherd, hence the necessity for the separation. The sheep were placed upon the right hand and the goats on the left. What significant quality in the goats is emphasized, none can tell. The sheep were sheep and the goats were goats, and that was sufficient in the Lord's purpose. Bruce asks, "Why goats? No profit from goats, much from sheep, from wool, from milk, from lambs. Others, goats from their lust and evil odor." Lauge thinks the stubbornness of the goats makes him a fit emblem of those upon the left hand. All this gets us nowhere.

The Son of man now proceeds in the work of judgment as one invested with regal dignity. "Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." (Ver. 34.) "The blessed of the Father" are those who have been blessed with every spiritual blessing in the heavenly realm in Christ. (See Eph. 1:3) penerated, renewed by the spirit which has transformed their character and changed their inner type of being into conformity with the spiritual order of the consummated kingdom of the redeeming Christ. A blessing which qualified them to an inheritance, a kingdom prepared for them before the

foundation of the world was laid. A kingdom provided in the eternal counsel of the Father, who foreordained us unto adoption as sons, through Jesus Christ." As sons, they are heirs of a prepared kingdom.

The character of these heirs by which they inherit the kingdom are now given in detail. "For I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." (Vers. 35-36.) The situation here conceived is one common in the conditions of human life. Hunger, thirst, a stranger, all recognized as demanding sympathy and succor, as a duty of common humanity." These acts of love are not such as require merely an outlay of money, but such as involve also a sacrifice of time, strength, rest and comfort. The assistance here rendered to the sick and prisoners is not healing, or release, but visitation, sympathy and attention. Such a service all can render, while only a few can heal or release. But such service as the Lord here commands, and to which he assigns such notable value, was done in faith and humility, the product of divine grace. "For charity is the daughter of faith and faith is the gift of the Holy Spirit." (Schoff.) The test of qual-

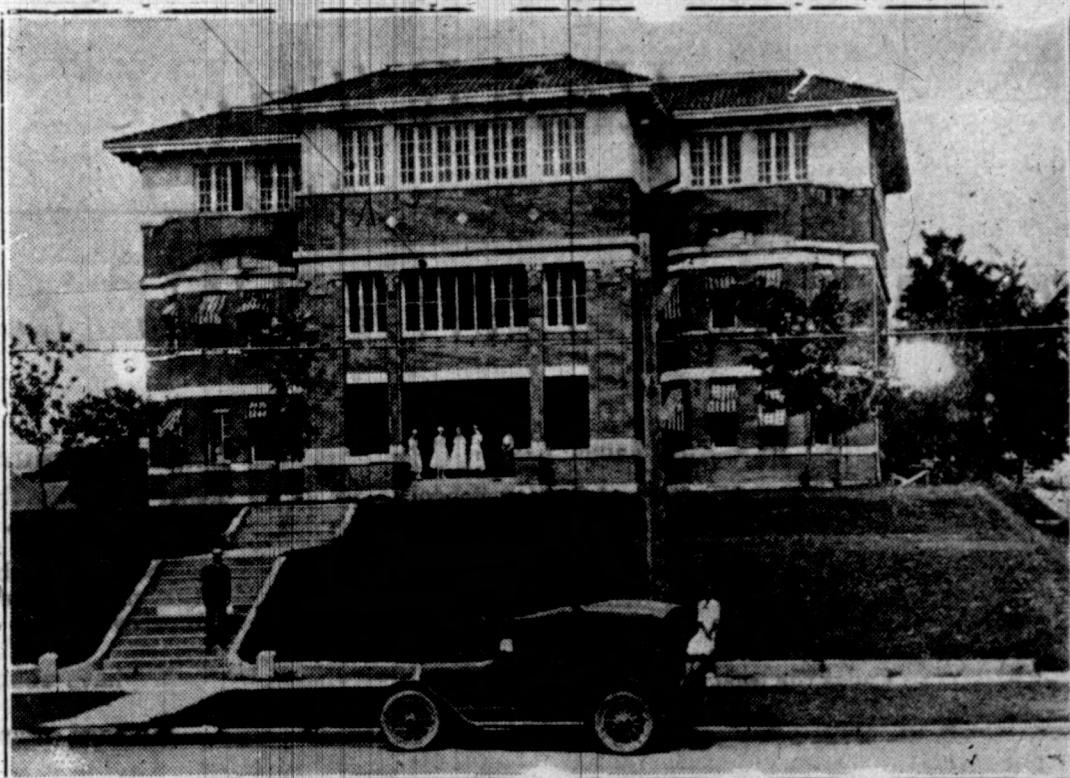
ification to heirship in the kingdom here given are not exhaustive in the light of other passages in the New Testament and a failure to observe these requirements are not the only ground for exclusion from the heavenly kingdom, as a close study of kindred passages will disclose. The surprise expressed by these heirs of the kingdom discloses their ignorance and their humility. They had not attained unto the nation of the inseparable unions between the mystic Christ and his brethren, even the least of them. They were ignorant of the momentous meaning of their deeds of loving service, rendered the suffering of the brethren of their Lord King and judge. Their humility came to expression in their implied denial of the fullness of meaning which the judge gave to their deeds of charity. They were ignorant of the origin of the motive which prompted their loving succor, to those in need. "Then shall the righteous answer him, saying, Lord when saw we thee sick or in prison, and came unto thee."

"And the king shall answer and say unto them: Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Vers. 39-40.) What a lesson was this last given by the King as they were passing through the portals of the eternal kingdom made ready for them

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before the foundation of the world"! How full and far-reaching was the test of the right to an inheritance among the saints in light! How much more had the Christ been to them and in them, than they had known! How personal had been the unconscious service which they had rendered in the relief they had given to his needy and distressed brethren? Those upon the left await their fate.

"Then shall he say unto them on his left hand, Depart from ye cursed into the eternal fire which is prepared for the Devil and his angels." (Ver. 41.) Those upon the left hand are cursed. Those on the right hand were blessed of the Father but those on the left are not said to be cursed of the Father. The cursed condition is the fruit of their own folly, their own dereliction has brought the curse upon them. The Father has no cursed ones. The consigning to everlasting misery is a reality. It is the doing of God. The curse is the result of human guilt, and the effect of God's holy wrath against sin. Besides these cursed ones all are not assigned to a place prepared for them as the kingdom was made ready for the blessed of the Father, but to eternal fire prepared for the devil and his angels. Condemned men are intruders in the place of eternal fire. The devil and his angels are predestined to that body of unquenchable fire, but not so of condemned men. Their fate is determined by themselves and is an imposed condition upon the moral order. The great judgment of fire is prepared for the devil as a punishment for devilish guilt. These cursed ones are here represented as

having plunged themselves into the abyss of demoniac reprobation. The guilt of these cursed ones is the fruit of omission, "Ye did it not." (Vers. 42-43.) "The absence of good works, the destitution of love, or the dominion of selfishness, disqualifies men for blessedness, and is sufficient even without positive crimes, to exclude him from heaven." (Schoff.)

The final destiny of those on the right and those on the left is here given in one sentence at the close of this judgment discourse. "And these shall go away into eternal punishment but the righteous into eternal life." (Ver. 46.) There has been an effort upon the part of many interpreters to tone down both the purpose and the duration of the punishment of the wicked. The word for "punishment" is claimed as suggestive of a disciplinary measure, corrective in its purpose rather than vindictive, not to magnify the justice of God in the vindication of the rectitude of his moral administration of the universe but as a purifying and refining process, looking ultimate redemption of all men. The word "eternal" does not necessarily mean endless duration, "everlasting" but "age long". Having toned down the word "punishment" to that of a disciplinary process and the word eternal to that of age long, room is made for the larger hope, the ultimate salvation of all. With such a word juggling the very foundations of all, moral and spiritual realities are rendered insecure, and worthless. The future states of men cannot be settled by verbal quibbling.

The judgment program brings to our attention some important and

instructive considerations. These can receive only mention in paper:

1. **The Judge.** The Judge is the Son of man in glorified form; Son of the Father; the Shepherd of all nations and all generations; the king of the kingdom made ready for a prepared people, a kingdom whose foundation was laid in the eternal counsels of God before the foundation of the world.

2. **The Time of this Judgment** after the general resurrection. The dead have heard the voice that called them from their graves; some to a resurrection of life; some to a resurrection of damnation.

3. In the presence of all the angelic intelligences of the immeasurable universe. This angel retinue will accompany the glorified Son of man to his throne of Judgment, crowding the scene with celestial glory, waiting in expectancy the awful crisis which closes the old day of the world's history and ushers in the new day and the new world.

4. **The Judged** are all nations and generations, of every time and every clime; Christian and non-Christian, Jew and Gentile; (See 2 Cor. 5:10; Rom. 2:6; Gal. 6:8) those before the Incarn and those since.

5. Note the principle and method of the Judgment. It is personal, individual, not in mass or groups, not by nations and generations. It is distributive. The primary meaning of the Greek word "rendered Judgment" is that of sifting, separation, that of assigning each to his lot, is a subsequent transaction. Judgment neither makes or unmakes character. It does not make one guilty, nor innocent. The judgment is already internally decided by the relation which men have assumed toward Christ, and the separation is openly published in the judgment process. The sheep are separated from the goats because of the unlikeness of character in type or quality of being. Goats are goats, and sheep are sheep.

6. The Standard or ground of award in the Judgment is well defined. Character is the determining factor. This character is shown in the loving service rendered to the hungry, the thirsty, the naked, the sick, the imprisoned and the shelterless. These kind offers of charity are the expression of faith working by love. They are in response to an impulse inspired by the indwelling Christ through the Holy Spirit. The Christ who is the head waters of all the streams of loving service, which flow down through the world of suffering humanity. In all these deeds of loving relief, administered to humanity, whether consciously or unconsciously, are a service rendered to Christ, and express the character of the ministrants. These show in their deeds of love both the spirit, motive and purpose of the Christ, who come to an impoverished, helpless and sin-sick world, not to be served, but to serve and give his life a ransom for many. The standard is not the one of works rewarded by an inheritance in the eternally prepared kingdom, but the standard is that faith working by love in the service of humanity and for the glory of Christ. Our Lord magnifies our unselfish, loving deeds of kindness to the needy as a service rendered to him and stamps it with a significance in the day of final judgment.

# HEAR THE CRY of the FAMINE STRICKEN and the ORPHAN

**The One Opportunity** January 18th, 1925 is the one day set apart by the Foreign Mission and Sunday School Boards for gathering funds for the relief of the famine stricken in Russia and the orphans in the Near East. By concentrating all of our appeals for relief in this one day our Sunday Schools and churches will accomplish three things—

(1) Cause the least disturbance to our regular mission and benevolent program.

(2) Generate enthusiasm through united effort.

(3) Render prompt relief to the starving, naked and orphans.

**Make It Count** Let's make a worthwhile offering on Southern Baptist Relief Day. Surely the starving, shivering multitudes of Russia, many of whom are our own Baptist brethren, and the 100,000 orphans who must be cared for by the Near East Relief organization, make a compelling appeal to our brotherly sympathy.

We have abundance—they hunger.

We have sympathy—they have want.

Our generosity and their need call upon Southern Baptists for a worthy offering for relief on January 18th, 1925.

I. J. VAN NESS, Corresponding Secretary,  
Sunday School Board;

T. B. RAY, Associate Secretary,  
Foreign Mission Board;  
Committee.